

PART THIRD.

SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, עָנֹשׁ לַצַּדִּיק לֹא־טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא־קָבוֹא טִמְאָה *an unclean (person) shall not enter* 2 Chron. 23 : 19, לֹא הַמֵּתִים יְהַלְלוּ־הָיָה *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, יָצְאוּ מִן־הָעָם *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison כִּי, כִּי־נִרְאָה *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ לְאָדָם הָאֶחָד *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, הַרְבֵּה נָפַל מִן-הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲעוֹד עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אָתָּה גִלְדָּה (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרָעוּ וְנָפְלוּ וְאֵנָּה קָמְנוּ *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדּוּ לְשָׂאִיל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, לִבְּךָ הַבִּיָּאָה לְמוֹסֵר *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, אָמַר הָאִישׁ בְּלִכְתּוֹ וְגו' *a man said thus, when he went, etc.* 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשֹּׁמֵעַ *and the hearer shall hear* 2 Sam. 17:9, הָרֹשִׁי הָרֹשִׁים *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לַיְלֹת עָמַל מִנִּי-לִי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

* וְגו' is an abbreviation for וְגוֹמֵר *et completio, and so forth*, § 9. 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל־יִרָע בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21:12, *אָז הָיָהל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַהֲצַר לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10:9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וַיִּכְלֹי הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְּאָם* *and the heavens and the earth and all their host were finished* Gen. 2:1, *וָאֲנִי וְהַנֶּעֱר נֵלְכָה* *and I and the lad will go* Gen. 22:5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz. :

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be* *רָקִיעַ* *a firmament, etc., and God made* *הַרָקִיעַ* *the firmament* Gen. 1:6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ וְגו'* *blessed is the man who has not walked, etc.,* Ps. 1:1, an adjective, *הַמֵּאִיר הַגָּדֹל* *the greater light*, *הַמֵּאִיר הַקָּטָן* *the lesser light* Gen. 1:16, or a demonstrative pronoun, *הַר* *a mountain*, *הַהָר הַזֶּה* *this mountain*, *הַהָר הַהוּא* *that mountain*, or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into* הַשֵּׁקֶת *the trough* Gen. 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through* הַחֲלוֹן *the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to* הַרְּאָה *the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took* הַצִּיִּרָה *the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוֹר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάβανε Δαυὶδ τὴν κινύραν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּעַם *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, יָהִי הַיּוֹם *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הָאֱלֹהִים *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁשֶׁשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings* כַּנְּשָׁרִים *as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2:11 LXX. τὸ χρυσίον; *thy wine mixed* בַּמַּיִם *with water* Isa. 1:22, *where shall* הַחֲכָמָה *wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτλ; *they smote the men* בְּסִנּוּרִים *with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֶת־הַרְשָׁעִים וְאֶת־הַצְדִּיקִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְדְּמוֹנִי *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, §194. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיֵיתָ, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הָהֹלֵכִים *who went* Josh. 10:24, הַיּוֹלֵדָה *that shall be born* Judg. 13:8, הַהִקְדִּישׁ *which he sanctified* 1 Chron. 26:28, הַנִּזְמָצִים *who are present* 1 Chron. 29:17, בַּהֲכִין *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17, Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הָעָלְיָה *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּפֶּן *as (the) a nest*, Isa. 10:14, כַּסְפָּר *as (the) a scroll* Isa. 34:4, *like rending* הַגִּדִי *(the) a kid* Judg. 14:6, *as* הַדְּבָרִים *(the) bees do* Deut. 1:44, כַּשָּׁנִים *as (the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּחֲמֹלֶעַת *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הָאֲרִי *the lion* and הַדָּוִב *the bear* came 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich בַּמִּקְנֵה בָּכָשָׁה וּבַזָּהָב *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* זָאֵן וּבָקָר וְכֶסֶף וְזָהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord, Baal*, הַשָּׂטָן *the adversary, Satan*, הַנָּהָר *the river, the Euphrates*, הַיַּרְדֵּן *the descending (stream), the Jordan*, הַלְבָנוֹן *the white (mountain), Lebanon*, הַבְּרָמָל *the garden, Carmel*, הַבֶּכָר *the circuit of the Jordan*, הַמִּצְפָּה *the watch-tower, Mizpah*, הָאָדָם *the (first) man, Adam*, הָאֱלֹהִים and אֱלֹהִים *the (true) God*. In שִׁבְטֵי הַמְנַשֶּׁה *the half tribe of Manasseh* Deut. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִינוּ *our father*, שְׁמוֹ *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the (other) half of them* Josh. 8:33, opposed to a preceding הַחֲצִי *one half of them*; so in בְּגִבְרָתָהּ Isa. 24:2. In מִכְסֵּת הַעֲרֹכָה *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so בְּחֻךְ הָאֶהֱלִי *in the midst of my tent* Josh. 7:21, בְּחֻךְ הַדְּבָרוֹ *in the midst of its fold* Mic. 2:12, כָּל-הַחַיִּוֹתֶיהָ *the whole of the women with child* 2 Kin. 15:16; in לְמַעַנָּהּ Prov. 16:4 it distinguishes the noun מַעַנָּה from the preposition לְמַעַן.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּכְהוּ *the (one) smiting him* Isa. 9:12, הַמְּבִלָּה *the (one) bringing thee up* Ps. 81:11, הַמַּעֲטָרֵכִי *the (one) crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26:4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3:13, is a proper name, שְׁבִטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24:4, הַדָּבָר הַזֶּה *the word of Jehovah* Gen. 15:1, has a pronominal suffix, נְשִׁירֵי-בָנָיו *the first-fruits of thy labours*, נְשִׁירֵי-בָנָיו *the wives of his sons* Gen. 7:13, or is itself definite by construction, מַעְרַת שָׂדֵה הַמַּכְפֶּלֶה *the cave of the field of Machpelah* Gen. 23:19, אֲרוֹן בְּרִית-יְהוָה *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, הָאֹהֶלָה שָׂדֵה *to the tent of Sarah* Gen. 24:67, הָאֵל בֵּית-אֵל *the God of Bethel* Gen. 31:13, הַיָּתֵד הָאֵרֶג *the pin of the web* Judg. 16:14, כָּל הַתּוֹעֵצוֹת *all the abominations of the nations* 1 Kin. 14:24, הַקֶּבֶר אִישׁ-הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23:17, הָאָרֶץ כָּל-הַמַּמְלָכוֹת *all the king-*

doms of the earth Jer. 25:26. הַסֵּפֶר הַמִּקְנָה *the bill of the purchase*, Jer. 32:12, הַזֶּפֶן שְׂבָמָה Jer. 48:32; see Josh. 3:11, 8:11, 1 Chron. 15:27, 2 Chron. 8:16, 15:8, Ezr. 8:29, Isa. 36:8, Ezek. 45:16, 47:15, Zeph. 3:19, Zech. 4:7, Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַבְּנִימִי *the Benjamite* Judg. 3:15, בֵּית-הַשֶּׁמֶשׁ *the Bethshemite* 1 Sam. 6:14, בֵּית הַלֶּחֶמֶת *the Bethlehemite* 1 Sam. 16:18, אֲבִי הָעֲזָרִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form הָאֲרִיזָרִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי-אָרֶץ *kings of (the) earth* Ps. 2:2, לְפָנֵי שֶׁמֶשׁ *in the presence of (the) sun* Ps. 72:17, אָמַר אָתָּא בֹקֵר *(the) watchman says, (the) morning comes* Isa. 21:12; *to give both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, עַד אַחֲרֵית שָׁנָה *to year's end* Deut. 11:12, בְּאֶהֱל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), שַׂר-צָבָא *(the) captain of (the) host* 1 Kin. 16:16, לְמוֹעֵל מְלֶכֶּה *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גִּבּוֹל *and (the) border* Josh. 13:23, וְרָחֵב *and (the) breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second, *woe unto* הַחֲקָקִים *the (persons) decreeing unrighteous decrees* וּמִכְתָּבִים *and writing, etc.* Isa. 10:1, הַנְּבִלָה וְהַקִּינֹר *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, קִדְרִי וְזִמְרָתִי *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֵלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, עֵלִיל יָמִים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, כָּל אֶחָד *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אַחַת הַנְּבִלּוֹת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן חָכָם* *a wise son* Prov. 10:11, *חָתָן יֵצֵא* *a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1:35, *רַחֲמֵיהָ הַרְבִּים* *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָר וְהַנּוֹרָא* *the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים* *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, *רַבִּים בָּנִים* *many sons* 1 Chron. 28:5, *רַבּוֹת עָתִיד* *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, *זֶר מַעֲשָׂהוּ* *his strange work*, *נִכְרָתָהּ* *his strange task* Isa. 28:21, *צַדִּיק עַבְדִּי* *my righteous servant* Isa. 53:11, *בְּנוֹתָהּ אֲחוּתָהּ* *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, *הַעֲגֻלָּה הַדָּשָׁה* *the new cart* 2 Sam. 6:3, *הַצֵּפֶן הַנִּכְרָתָהּ* *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אֲחֵיכֶם אֲחֵר* *your other brother* Gen. 43:14, *הַכֶּבֶשׂ אֶחָד* *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In *דְּבָרָם רָעָה* *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *הַצֵּר הַגָּדוֹלָהּ* *the great court* 1 Kin. 7:12, *אִישׁ הַקָּשִׁיר* *the rich man* 2 Sam. 12:4, *בּוֹר הַגָּדוֹל* *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *יּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7:13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵמָּה* *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, **הָאָרֶץ** **הַשָּׁלֹם הַטּוֹב הַבָּא הָאֵלֶּה** Deut. 9 : 6, *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative **זֶה** occasionally stands emphatically before its noun, **זֶה מֹשֶׁה** *this Moses* Ex. 32:1, where it is probably contemptuous like the Latin *iste*, **זֶה לֶחֶמֶנוּ** *this our bread* Josh. 9:12, Judg. 5:5, 1 Sam. 17:55, 56, **זֶה הָעָם** *this people* Isa. 23:13, Hab. 1:11. The demonstrative both follows the noun and is repeated after the adjective in **הַגּוֹלִים הָאֵלֶּה הַנִּשְׁאָרִים** *these nations these that remain* Josh. 23:7, 12.

b. The article is sometimes omitted from the demonstrative, **הַדּוֹר זֶה** *this generation* Ps. 12:8, **בַּלַּיְלָה הַזֶּה** *in that night* Gen. 19:33, 30:16, 32:23, 1 Sam. 19:10, particularly if the noun is made definite by means of a suffix, **זֶה אֶתִּי** *this my oath* Gen. 24:8, **זֶה אֶתִּי** *these my signs* Ex. 10:1, 11:8, Deut. 11:18, Josh. 2:14, 20, Judg. 6:14, 1 Kin. 22:23, 2 Chron. 18:22, 24:18, Jer. 31:21.

c. The article is still more rarely dropped from the noun, **מֶעֶט דְּבַשׁ הַזֶּה** *this small quantity of honey* 1 Sam. 14:29, **אִישׁ אֶפְרַתִּי הַזֶּה** *that Ephrathite* 17:12, **זֶה חֲלִי** *this sickness* 2 Kin. 1:2, 8:8.

NUMERALS.

Cardinal Numbers.

§250. 1. The numeral **אֶחָד** *one* is treated like other adjectives, and follows the rules of position and agreement already given, **מְקוֹם אֶחָד** *one place* Gen. 1:9, **הַיְרִיעָה הָאֶחָת** *the one curtain* Ex. 26:2.

a. In a very few instances the noun is in the construct before the numeral *one*, **מִשְׁפָּט אֶחָד** *one law* Lev. 24:22, **אֲרוֹן אֶחָד** *a chest* 2 Kin. 12:10, **פַּחַת אֶחָד** *one governor* Isa. 36:9, comp. § 254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, **אַרְבַּעָה מְלָכִים** *four kings* Gen. 14:9, **שִׁשִּׁים עִיר** *sixty cities* Deut. 3:4, **מֵאָה צֻמוֹקִים** *a hundred cakes of raisins* 2 Sam. 16:1, **שֵׁשֶׁת אֲלָפִים** *six thousand horsemen* 1 Sam. 13:5.

(2.) Such as have a distinct form for the construct (viz.

2–10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָה אֶזְרוֹת *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אֲלָפִי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנִי וְאַחִי *we, both of us* 1 Sam. 20 : 42, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25 : 43, שְׁלֹשָׁתָם *ye three, they three* Num. 12 : 4, אַרְבַּעָם *they four* Dan. 1 : 17, שִׁבְעָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁי *thy fifty*, חֲמִשִּׁי *his fifty* 2 Kin. 1 : 10, חֲמִשִּׁיהֶם *their fifties* ver. 14, אֲלָפִי *my thousand* Judg. 6 : 15, אֲלָפֵיכֶם *your thousands* 1 Sam. 10 : 19, רִבְבֹתָיו *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, מַעֲלֹת שֶׁבַע *seven steps* Ezek. 40 : 22, כֶּבֶדִּים מֵאָה-אֲלָף *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָתוֹת *three leaves* Jer. 36 : 23, אַרְבַּעַת סָבִי חֶרֶץ *three baskets of bread* Gen. 40 : 16, עֶשְׂרִי עֶשְׂרִי *fourteen lambs* Num. 29 : 15 ; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2–10) are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וּשְׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, שְׁנֵים עָשָׂר וְשֶׁבַע שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אִישׁ* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תֵּשַׁע מֵאוֹת שָׁנָה* *nine hundred years* Gen. 5:5, *אַלֶּף אַמָּה* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִישָׁה עָשָׂר שֶׁקֶל* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה שָׁנָה* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ אַמָּה* *three cubits* 25:17 K'thibh where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁמוֹנִים בְּנֵי-חַיִל* *thirty companions* Judg. 14:11, *שְׁמוֹנִים בְּנֵי-חַיִל* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וּשְׁנַיִם יְלָדִים* *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרֵה זָהָב* *ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45:22, *שְׁתֵּי-לֶחֶם* *two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-עֶלְפִּים* *six (ephahs) of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַמָּה* *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלֶּף מֵאתִים חֲמִשִּׁים וָאַרְבָּעָה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שִׁבְעִים וְשָׁלֹשׁ וּמֵאת שָׁנָה* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאת שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הָאֶחָד (the) *one* Eccles. 4:9, הָאַרְבָּעִים (the) *forty* Gen. 18:29, הַחֲמִישִׁים (the) *fifty* righteous ver. 28, שְׁתֵּי בָנוֹתָיו *his two daughters* 19:30, הָאַרְבָּעִים הַיּוֹם *the forty days* Deut. 9:25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הָשְׁנַיִם עָשָׂר *the twelve* 1 Chron. 25:19, 27:15, 1 Kin. 6:38, or to the second, שְׁנַיִם הָעָשָׂר אִישׁ *the twelve men* Josh. 4:4, 1 Kin. 19:19. In the example just cited the article is given to the numeral instead of to the noun, but in הָבָקָר שְׁנַיִם-עָשָׂר *the twelve oxen* 1 Kin. 7:44, the general rule is observed. In הַיְלָדִים הָאַרְבָּעָם *these four children* Dan. 1:17. the numeral following a definite noun receives a pronominal suffix referring to it.

Ordinal Numbers, etc.

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שֵׁנִי *a second son* Gen. 30:7, בִּשְׁנָה הַשְּׁלִישִׁית *in the third year* 1 Kin. 18:1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַת עֶשְׂרִים וְשֶׁבַע *the twenty-seventh year* 1 Kin. 16:10, although this order is not always observed, שְׁנַת עֶשְׂרִית וְשֶׁלֹשׁ *thirteenth year* Gen. 14:4.

a. A fuller form of expression is sometimes employed, e. g. בִּשְׁנַת שְׁלֹשִׁים וְשֶׁמֶנֶה *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16:29, 2 Kin. 15:1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted, שְׁנַת שֶׁבַע *the seventh year* 2 Kin. 12:1, אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7:1, בְּשִׁבְעִי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, שְׁלִישִׁית הַחֵין *the third of a hin* Num. 15:6.

4. Distributive numbers are formed by repeating the cardinals, שְׁבַע שְׁבַע *by* שְׁנַיִם שְׁנַיִם *two by two* Gen. 7:9, שְׁבַע שְׁבַע *by*

sevens ver. 2. The numeral adverbs *once*, *twice*, etc., are expressed by the feminine of the cardinals, **אַחַת** *once*, **שְׁתַּיִם** *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun **פֶּעַם** *stroke* or *beat*, **פַּעַמַּיִם** *twice* Gen. 27:36, **עָשָׂר פַּעַמַּיִם** *ten times* Job 19:3 or **רַגְלָיִם** *steps*, **שְׁלֹשׁ רַגְלָיִם** *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz. :

1. When both nouns denote the same person or thing, **דָּוִד מֶלֶךְ הַמֶּלֶךְ** 2 Sam. 6:16, or less commonly, **דָּוִד הַמֶּלֶךְ** 13:39 *king David*, **אִשָּׁה אַלְמָנָה** *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, **הַבָּקָר הַנְּחָשֶׁת** *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, **שְׁלֹשׁ סֵאִים קֹמַח** *three measures (consisting of) meal* Gen. 18:6, **שִׁבְעֵ-שָׁנִים רָעָב** *seven years (of) famine* 2 Sam. 24:13, **שְׁלֹשָׁת יָמִים** *three weeks (of) days* Dan. 10:3, **יָמִים מְסָפָר** *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9:20, **אֲמָרִים אֱמֶת** *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, § 254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, **מַיִם לַחַץ** *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, **יַיִן הַרְעָלָה** *wine (which is) intoxication* i. e. produces it Ps. 60:5, **רֹעִי בָקָר רָעִי** *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

הָאָרֶן הַבְּרִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* אֶרְבָּאִים 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams* (of) *wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָחֶם יְהוּדָה *Bethlehem* (in) *Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; פֶּתוֹר אֶרֶם נַחְרִים *Pethor* (in) *Mesopotamia* Deut. 23:5, גַּת־פִּלִּשְׁתִּים *Gath* (of) *the Philistines* Am. 6:2; *the destined possessor of my house is* הַמֶּשֶׁק אֶלְיָזָר *Damascus* (in the person of its citizen) *Eliezer* Gen. 15:2, אֱלֹהִים *God* (of) *Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי צְבָאוֹת Ps. 89:9.

THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1:9, רְכוּשָׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בְּנֵי־אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתָּה *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

אֶבְיָרִי *the poor of thy people* Ex. 23:11, נִכְבֹּד־אָרֶץ *the honourable of the earth* Isa. 23:9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמַת אֲרָזִיו *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19:23. Here too belong the superlative expressions, קֹדֶשׁ קֳדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֶבֶד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41:19, נְהַר־פָּרָת *the river (of) Euphrates* Gen. 15:18, עֵצֵי אֲרָזִים *cedar trees*, 2 Chron. 2:7, תוֹלַעַת יַעֲקֹב *worm (of) Jacob* Isa. 41:14, אַנְשֵׁי הַתָּמָרִים *men (who are) merchants* 1 Kin. 10:15.

4. The *material* of which the preceding noun is composed, זָהָב נֶזֶם *a ring of gold* Gen. 24:22, כְּלִי־עֵץ *vessel of wood* Lev. 11:32, עֹדֶר הָעִזִּים *the flock of goats* Cant. 4:1.

5. The *measure* of its extent, value, duration, etc., מִשְׁקַל כֶּכֶר *the weight of a talent* 1 Chron. 20:2, מִיָּחִי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34:30, אֲחֻזַּת עוֹלָם *a possession of perpetuity* Gen. 17:8.

6. An *attribute*, by which it is characterized, גִּבּוֹר חַיִל *mighty man of valour* Judg. 11:1, עֵץ פֵּרִי *tree of fruit* Gen. 1:11, גֵּיא הַדְּיוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22:1, צֹאן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11:4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28:2, זִבְחֵי־צֶדֶק *sacrifices of righteousness*, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *אִישׁ* *man*, *בָּעַל* *lord*, *בֶּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ הָאָר* *a man of form* i. e. *comely* 1 Sam. 16:18, *אִישׁ הַדְּבָרִים* *man of words* i. e. *eloquent* Ex. 4:10, *בָּעַל הַחֲלֹמֹת* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן-שְׁמֹנֶת יָמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן-מוֹת* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי-כְלָיוּעַל* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בַּת-תְּשָׁעִים שָׁנָה* *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כֵּלֵי הַקָּטָן* *vessels of small* (capacity) Isa. 22:24, *מַי מֵלֵא* *waters of fulness* Ps. 73:10, *כָּל-בַּיִת* perhaps *every house of great* (size), though others render *every great* (man's) *house* Jer. 52:13. So sometimes an adverb, *מֵאִתּוֹ מְעַט* *few men* Deut. 26:5, *עֹלֶת הַמִּיר* *continual burnt-offering* Num. 28:6, *דָּמֵי חַיִּים* *blood* (shed) *causelessly* 1 Kin. 2:31, *צָרֵי יוֹמָם* *enemies in the day time* Ezek. 30:16, *אָבֵן דִּבְמָם* *dumb stone* Hab. 2:19, or adverbial phrase, *אֵלֶיךָ מִקְרֹב* *a God nigh at hand*, *אֵלֶיךָ מֵרָחֵק* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *יְהוָה תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25:4, *חֹלֵת אֶהֱבָה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *יְהוָה אֶהֱבֵת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *חֵכְמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יִרְאַת אֱלֹהִים* *the fear of God* Gen. 20:11, *מִמְשַׁלַּת הַיּוֹם* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, *קִנְאָת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *קִנְאָת הָעָם* *zeal of the people*, which is felt for them Isa. 26:11; *וִצְעַת סֹדֶם* *the cry against Sodom* Gen. 18:20, *וִצְעַת-הָעָלִי* *the cry of the poor* Prov. 21:13; *חַמְסוֹ* *his wrong* i. e. done by him Ps. 7:17, *חַמְסִי* *my wrong* i. e. done to me Gen. 16:5; *דֶּרֶךְ-הַיָּם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *דֶּרֶךְ יֵרֹבֹאם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object, *מְשַׁרְבֵּת נַפְשׁ* *restoring the soul* Ps. 19:8, *אֶהְיֶה שִׁמְךָ* *loving thy name* Ps. 5:12, *בָּאִי טַיֵּר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *בֹּרֵךְ מִשְׁפָּרִימִי קוֹם* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *מִיָּה אֵלֶיךָ* *smitten of God* Isa. 53:4, *יְלִיד אִשָּׁה* *born of a woman*

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, הִגְרַת־שָׂק *girded with sackcloth* Joel 1:8, לְבוּשׁ הַבְּדִים *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא מֶלֶךְ- *on the king's reading* 2 Kin. 5:7, הוֹרִישׁוּ *his driving out* Num. 32:21, or be governed by it as its object, קָרָא־שְׁמוּאֵל *to call Samuel* 1 Sam. 3:8, הוֹרִישָׁם *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טְמֵא־שִׁפְתַּיִם *unclean as to lips* Isa. 6:5, קָשִׁי־לֵב *hard hearted* Ezek. 3:7, בְּגָדִים בָּרָעִי *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, πόδας ὠκύς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1:21, נְבִיאֵי מִלְפָּם *prophets out of their own heart* Ezek. 13:2, כִּדְרֵי בָנוּ *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39:20, עַל־דִּבְרֵי אֲשֶׁר *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, בְּיַד־תְּשַׁלַּח *by the hand of* (him whom) *thou wilt send* Ex. 4:13, תְּחִלַּת הַפְּרִי־יְהוָה *the beginning of* (what) *Jehovah spake* Hos. 1:2, or before the conjunction וְ *and*, וְדַעַת הַכְּמִיָּה *wisdom and knowledge* Isa. 33:6, וְלֹא מִיָּיִן *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, ראשֵׁי בֵית־אֲבֹתָם *the heads of the houses of their fathers* Ex. 6:14, מִסְפַּר שְׁבָטֵי *the number of the tribes of the children of Israel* Josh. 4:5, פְּרִי־גֹדֶל לִבָּב מֶלֶךְ־אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, נְהַרִי נְהַלִי דְבֶשׁ *rivers, brooks of honey* Job 20 : 17, נוֹשֵׁאֵי הַיָּמִי-קִשְׁתָּה Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though נוֹשֵׁאֵי may be in construction not with קִשְׁתָּה but with יָמִי *armed ones of those who shoot the bow, armed bowmen.* See Alexander *in loc.*

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2 : 7, עֲטֹרַת זָהָב גְּדוֹלָה *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, אֲבִירֵי הַחַיִל *the mighty men of valour* Josh. 1 : 14, זִמְבֹּי זָהָב *his idols of gold* Isa. 2 : 20, שֵׁם קִדְשִׁי *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אָחִי הַגָּדוֹל Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder.*

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, מִרְכַּב־חַיִּיךָ יְשׁוּעָה *thy chariots of salvation* Hab. 3 : 8, מְחַסֵּי-עָזִי *my refuge of strength* Ps. 71 : 7, דְּרִכָּךְ זָמָה *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. *a.*

c. In the following passages a brief word intervenes between כָּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כָּל-הַשָּׂא עֲזָו *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc.* Like the Greek πᾶς, when followed by a definite noun כָּל means *the whole* or *all*, כָּל-הָעָם *all the people*, כָּל-הָאָרֶץ *the whole earth*, when followed by an indefinite noun *every*, כָּל-בֵּית *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, כָּל-רֹאשׁ *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, לֹא-רַעְשָׁה כָּל-מְלָאכָה *no work shall be done* Ex. 12 : 16,

אין כִּלְ-הָדָשׁ *there is no new thing* Eccl. 1 : 9, לֹא יוּכַל כִּלְ-אֱלֹהִים *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιωθήσεται πᾶσα σάρξ Rom. 3 : 20.

d. He paragoric may be attached to a noun in the construct state, מִזְרְחָה שָׁמֶשׁ *toward the rising of the sun* Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאֵן אֲשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. הַבַּיִת לְאֵלִישָׁע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11 : 1, אֲמֹנוֹן לְאֶחָיוֹנָם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לִישַׁי *a son of Jesse* 1 Sam. 16 : 18 (בֶּן-יִשַׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246. 3), עֶבֶד לְשֵׁר הַטְּבָחִים *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions מְזִמֹּר לְדָוִד *a psalm of David* i. e. *belonging to him as its author*, תְּפִלָּה לְחַבְבְּקִיָּה *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַמָּשָׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בַּשָּׁנָה הַחֲמִישִׁית לְמֶלֶךְ *in the fifth year of the king* 1 Kin. 14 : 25, בַּשָּׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר יְהוֹדָה דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, כָּל־נְתִיבוֹתֶיהָ שְׁלוֹם *all her paths (are) peace* Prov. 3 : 17, טוֹב הָעֵץ *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּתַח *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מִהֲרָמָה אֵלֶּה *what are these?* Zech. 4 : 5, אַתָּה־הוּא מַלְכִּי *thou art my king* Ps. 44 : 5, הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה רֵחָה *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר הַלֵּוֹי קוֹרְשׁוֹת *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הַיָּחַדִּי בָחֹה *began (to be) dim* 1 Sam. 3 : 2; וַיִּבְחַל נֹחַ אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; כִּתְּחַרְמָהָ שׂוֹדֵד *when thou ceasest spoiling* Isa. 33 : 1, הַפֶּה לָבֹן *has turned white* Lev. 13 : 3; so *to be called, to be esteemed, etc.*

b. Simple existence or non-existence is predicated by means of the particles וַיְ and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵין when it precedes the noun either immediately or separated from it by intervening words, וַיְשׁ אֶלְכֶּם *there is a kinsman* Ruth 3 : 12, אֵין אָדָם *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אֵיןְךָ מְשַׁלֵּחַ *thou art not letting go* Ex. 8 : 17, תִּשָּׁק מוֹשִׁיעַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדְּבָר *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, הַנַּעֲרָה הַיָּפָה *the damsel was fair* 1 Kin. 1:4, וְהָאָרֶץ הַהִיא טוֹבָה *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְדַבֵּר *my mouth is the (one) speaking* Gen. 45:12.

COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה מִן הַכֹּמֶה מִפְּנִינִים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; צַדִּיק אַתָּה מִמֶּנִּי *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קָדָם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, הַיָּפָה בַּנָּשִׁים *O fairest among women* Cant. 1:8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12:14, טוֹבָם *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶגְדֹּל מִמָּךְ *I will be greater than thou* prop. *great from thee* Gen. 41:40, וַיְהִי הוּא מְכַלְהָאָדָם *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, הָכֵמְתִּי אֲנִי אֲזוּ יוֹתֵר *I was then more wise* Eccl. 2:15.

b. The construction with מִן may also be used to denote excess, עֲוֹנִי מְנִשָּׂא *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4:13, מְעַט מִמָּךְ *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied, יָשָׁר מִמְּסוּכָה *the upright (is sharper) than a thorn-hedge* Mic. 7:4, מֵאֵפֶס *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, מִן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragoric and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righteously* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחַץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth יֵלְדָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *לוֹ-מָוֶתֵנוּ O that we had died* Num. 14:2, *לוֹ הָכֵמָה O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶתֶם ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהָיָא יֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צְמִיחִי I am thirsty* Judg. 4:19 prop. I have been thirsty and (it is implied) I am so still; *the earth מְלֻצָּה is full of violence* prop. *has been* and still is *full* Gen. 6:13; *now יָדַעְתִּי I know that Jehovah is the greatest of all the gods* Ex. 18:11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42:7 מֵאֵינָן בָּאֲתֶם *whence have ye come*, but in Josh. 9:8 מֵאֵינָן תָּבֹאִי *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1:3, oxen always have done so and it is implied that they always will; *the Lord רַחֵם pitieth them that fear him* Ps. 103:13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 263. 3.

4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נָפְלָה *has fallen* Isa. 21 : 9, *he* נָשָׂא *hath borne our griefs* Isa. 53 : 4, *for I* תְּשַׁפְּתִי *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, אֶעֱשֶׂה *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who* רָמַלְךָ *was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof* רָמֹת *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and* אֶשְׁקוּט *would be at rest* Job 3 : 13; *but* (if it were my case) *I* אֶדְרֹשׁ *would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, so יִאבְדוּ *may all thine enemies perish* Judg. 5 : 31; *O that my grief* יִשְׁקַל *might be weighed* Job 6 : 2; *all that thou com-mandest us* נַעֲשֶׂה *we will do* Josh. 1 : 16; *deeds that* יַעֲשֶׂה *ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden* נֹאכַל *we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְמַעַן תְּבָרְכָהּ *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that* תִּצְדָּק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle נָא, thus, יְדַבֵּר-נָא *let thy servant speak, I pray thee* Gen. 44 : 18, יִגְמַר-נָא *let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with בְּטָרָם and בְּטָרָם *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* בְּטָרָם *before thou camest* Gen. 27 : 33, *the lamp of God* בְּטָרָם *had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee* אֶמְדֶּה *before I die* Gen. 27 : 4, *they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמר saith your God Isa. 40 : 1*, the divine utterance though begun is not yet finished; *הלא תדעו do ye not know? ver. 21*, are you ignorant, and is this ignorance to continue? *why תבכי weepst thou? 1 Sam. 1 : 8*.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרומים exalteth a nation Prov. 14 : 34*, it does so now and always will; *a son יכבד honoureth his father Mal. 1 : 6*.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist תעלה used to go up from the earth Gen. 2 : 6*, i. e. not only at the moment of time previously referred to but from that onward; *thus Job תעשה did continually Job 1 : 5*; *the daughters of Israel תלכנה were in the habit of going from time to time Judg. 11 : 40*; so *Gen. 29 : 2*, *Ex. 13 : 22*, *Num. 11 : 5*, *1 Sam. 2 : 19*.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז תשיר-משה אז then sings Moses Ex. 15 : 1*, *Balak יביאני brings me from Aram Num. 23 : 7*; or a poet, who lives in the midst of that of which he sings, *יאבד יום אנכי בו let the day perish on which I am to be born Job 3 : 3*, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *למה לא מיתם אמרת why may I not die from the womb? ver. 11*, where his position is shifted to the time immediately after his birth; *יודיע דרכיו למשה he makes known his ways unto Moses Ps. 103 : 7*.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שְׂהוּנִי have wasted me, my deadly enemies יִקְרִיפוּ will surround me* Ps. 17:9. *fire אֶכְלָה devoured before them, and after them a flame הִלְהִיט shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15, *the nations שָׁמְעוּ have heard יִרְגְּזוּן they will be afraid; pangs אָרְזוּ have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלוּ were troubled, the mighty men of Moab trembling יִשְׁבְּחוּ shall seize them, all the inhabitants of Canaan נִמְגְּגוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked וְלֹא יִהְיוּ שְׂמֵי and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, אַל-תִּזְרַעְנִי *harm not* Ps. 105:15; לֹא תִלְעַד *would mean you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended, Job 13:27, 24:25.

THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God tempted Abraham* וַיִּצְטָקֵהוּ אֱלֹהִים and said... וַיֹּאמֶר and he said... ver. 3, וַיָּשָׁם and he rose up early... וַיַּחְבֹּשׁ and saddled... וַיֵּלֶךְ and took... וַיִּבְרַק and clave... וַיָּקָם and rose up וַיֵּלֶךְ and went unto the place אֲשֶׁר-אָמַר-לֹו of which God had told him. Gen. 17:5, thy name לֹא-יִקְרָא shall not be called Abram וְהָיָה and it shall be... ver. 6, וְהִפְרֵתִי and I will make thee fruitful... וְנִתְּתִיהָ and I will make nations of thee וּמְלָכִים וַיֵּצְאוּ מִמֶּנָּה and kings shall come out of thee.

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziah's death* וְאַרְבָּעָה (and) I saw Isa. 6:1. But if it be preceded by a future tense, it has a future signification, וַיִּשְׂחָק he shall deride every stronghold וַיִּצְבֹּר and shall heap up earth וַיִּלְכְּדָהָ and take it Hab. 1:10, who גַּעֲשֶׂה shall do evil... וַיֵּלֶךְ and shall go and serve other gods Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2. I will watch to see what he will say to me... וַיִּשְׁמַע ה' וַיַּעֲנֵנִי and (after I had thus watched) the Lord answered me. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וַיְהִי And it came to pass Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress* וּמִצָּרָאֶיךָ when there shall come upon thee all these things Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וְהָיָה and it shall come to pass Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, § 263. 1, go unto Pharaoh וְאָמַרְתָּ and say to him prop. and thou shalt say Ex. 7:26. When a preterite precedes, the Vav is not conversive, thy servant was keeping his father's sheep וָבֵא and there came... וַיִּקַּח and took... וַיֵּצְאֵהוּ and I went out... וַיִּכּוֹתֵהוּ and smote him. etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, I have blessed him (the blessing is of course prospective), וְהִפְרֵיתִי and I will make him fruitful, וְהִרְבֵּיתִי and I will multiply him Gen. 17:20.

PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפֵל means *falling* Num. 24:4, *fallen* Judg. 4:22, or *about to fall* Jer. 37:14. Their principal uses are the following, viz.:

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אֱהֵב *loveth righteousness and justice* Ps. 33:5, *a generation* הֹלֵךְ *goeth*, and *a generation* בָּא *cometh*, and *the earth* עֹמֶדֶת *abideth for ever* Eccles. 1:4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נִרְאָה not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהֻמָּד *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מֵהִיאֲתָה רְאָה *what seest thou?* Jer. 1:11, הִנְנִי מְבִיא *behold, I am about to bring the flood* Gen. 6:17, נָתַן *giving* נָתַן *given*, מְשִׁיב *restoring* מוֹשֵׁב *restored*.

a. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, מֵת *dying and dead*, נָפֵל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵד־צֹדֵד *that hath hunted venison* Gen. 27:33; *these are the gods* הַמִּכִּים *that smote Egypt* 1 Sam. 4:8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נִלָּחֵם *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came* ... וָלוֹט יָשֵׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19:1; *he spake to his sons-in-law* בְּנֵי־הָיָהוּ *who (were) to marry his daughters* ver. 14; *he came to Shiloh* ... וּמִדְּוֵי קָרְעִים *with his clothes*

rent 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נִרְלָךְ (who shall then be) *born* Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be-referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses* הָלָה רֹעֶה הֶהָלָה *was keeping the flock of Jethro* Ex. 3:1, *his throne* יִהְיֶה נָכוֹן *shall be established for ever* 1 Chron. 17:4.

INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אֵלֶּה וְכַחַשׁ וְרָצַח וְגָנַב וְנָאָה (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, *to do justice* (is) *a joy to the righteous* Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ *to*, אֵיכָל לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22:11, *a time to be born and a time to die* Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, *I know not (how)* יָצָאת וּבָאָה *to go out and to come in* 1 Kin. 3:7, *thou hast refused to be ashamed* Jer. 3:3, *a time to mourn and a time to dance* Eccles. 3:4, *ready to rouse leviathan* Job 3:8. Various prepositions may precede the infinitive, as לְ *to*, בְּ *in*, כְּ *like*, אֶת *at*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, עֵינָן *because of*, לְפָנֶיךָ *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לָמַדְוּ הַיָּטֵב *learn to do well*, אֲשֶׁר־וּ יִדְעוּ *redress wrong* Isa. 1:17, *until he knows* וְלֹא-יִמָּאֵסוּ בְּדַרְכָּיו *to refuse the evil, and to choose the good*, 7:15, *and they would not walk in his ways*, 42:24, *thou wilt make us off-scouring* וּמֵאֵסוּ *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject, בְּהִבְרָאם *in their being created* i. e. *when they were created*; *in the day* יְהִיָּה אֱלֹהִים *of the Lord God's making earth and heaven* Gen. 2:4; *there was no water* לְשִׁתּוֹת הָעָם *for the drinking of the people* Ex. 17:1; וּשְׁבָתִי *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *שָׂאת פְּנֵי-רָשָׁע* the accepting of the person of the wicked Prov. 18:5, *תַּח-פָּחָהּ* to yield its strength Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, *וַיִּתְקַעוּ* and they blew the trumpets *וַנִּפְּרֹץ* and brake the pitchers prop. (there was) a breaking of the pitchers Judg. 7:19; *רָאִיתִי וְנָתַחַן אֶת-לִבִּי* I have seen and applied my heart Eccl. 8:9; *יִקְנוּ* they shall buy fields for money *וְכָתוּב* and write the papers *וְחָתוּם* and seal (them) *וְהָיְדוּ* and take witnesses Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, *הָרַב עַם-שָׁמַי וְסֹדֶר* (shall) the fault-finder contend with the Almighty Job 40:2, *הַחַיּוֹת רָצוּ וְשָׁבוּ* the living creatures ran and returned Ezek. 1:14, *שִׁבַּח אָנֹכִי* I praised Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זָכוֹר* remember the sabbath-day prop. (let there be) a remembering Ex. 20:8, *הֵלֹךְ וְדַבְּרָהּ* go and say 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form co-ordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הוּאֵל הָלַךְ* he was willing, walked i. e. he was willing to walk or walked willingly Hos. 5:11, *לֹא אֹסִיף עוֹד אֲרַחֵם* I will no more add to pity i. e. will not again pity Hos. 1:6, *מִשְׁלֹם הָלַךְ* being early to go or going early Hos. 6:4, *אֵיכָל וְרָאִיתִי* shall I endure and see i. e. endure to see Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, וַיִּסַּף שֵׁלַח Gen. 8:10 and he added to send or וַיִּסַּף וַיִּשְׁלַח 1 Sam. 19:21 and he added and sent for he sent again.

b. In the following instances the verbs thus co-ordinated have different subjects, אוֹכַל נִכְהֵבוּ I shall be able, we shall smite him i. e. I shall with your aid be able to smite him, Num. 22:6. לֹא הוֹסִיפִי יִקְרְאוּלָּךְ thou shalt not add they shall call thee i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכַבָּה I know not (how) I shall flatter i. e. how to flatter, Job 32:22; וַיִּדְעֵתִי וַאֲמַצְצֵהוּ I knew and might find him i. e. how to find him, Job 23:3.

OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it אֵת the sign of the definite object; if a personal pronoun, it is suffixed either to אֵת or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם God created the heavens Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive אֵת, whether it is definite by signification, as a proper noun, God tempted Abraham אֵת-אַבְרָהָם Gen. 22:1, or is made so by the article, God saw אֵת-הָאוֹר the light Gen. 1:4, a pronominal suffix, take, now, אֵת-בְּרַכְתִּי my blessing Gen. 33:11, or construction with a definite noun, Jacob called אֵת-שֵׁם הַמָּקוֹם the name of the place Gen. 35:15. The particle אֵת is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, אֵת may be repeated before each of them, I have given אֵת-הָאָרֶץ הַזֹּאת this land ... אֵת-הַקֵּנִיזִי the Kenite אֵת-הַקֵּנִיזִי and the Kenizzite, etc., etc., Gen. 15:18-21; they stripped אֵת-בְּחֹתֶם הַפְּסִים of his coat אֵת-בְּחֹתֶם the full-length coat

Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after *אֵת*, which of itself indicates the definiteness of the noun, *he reared up for himself אֶת-מִצְבֵּאתָּהּ the pillar* 2 Sam. 18:18; and *carver strengthened אֶת-צִלְתָּהּ gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with *אֵת*: *אֶת-יָהּ this ye shall eat* Lev. 11:9; *put אֶת-יָהּ this (fellow) in the prison* 1 Kin. 22:27; *אֵת אֲשֶׁר-אֵת whom they have cast into the prison* Jer. 38:9; *he knew אֵת אֲשֶׁר-עָשָׂה what his youngest son had done to him* Gen. 9:24; *אֶת-מִי חָרַמְתָּ whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter *מֶה*. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, *כָּל all, every*, Gen. 1:29, *אִישׁ any one, each* Ex. 21:28, *אֶחָד one* 1 Sam. 9:3. With personal pronouns, *אֶתְהֶם* Gen. 32:1, or *וַיְבָרֶכֶם* Gen. 48:20 *and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הַבַּיִת מֵלֵא הָאֲנָשִׁים the house was full (of) men* Judg. 16:27, *שׁוֹבַעְתִּי עֲלֹת אֵילִים I am sated (with) burnt-offerings of rams* Isa. 1:11, *חָסְרָנוּ כָּל we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills תִּלְכָּנָה חֶלֶב shall run (with) milk* Joel 4:18, *mine eye יִרְדָּה מַיִם runneth down (with) water* Lam. 1:16; *עָלָה כָּלֹו קִמְשׁוֹנִים it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלֶךְ אֵת כָּל-הַמִּדְבָּר and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיָּבֹאוּ הָעִיר walking (in) righteousness* Isa. 33:15, *וַיֵּצְאוּ אֶת-הָעִיר and they came into the city* Josh. 8:19, *וַיֵּצְאוּ אֶת-הָעִיר they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *חֲלֵמְתִי חֶלֶם I have dreamed a dream* Gen. 37:9; *וַיִּסְפְּדוּ-שָׁם מִסְפָּד and they lamented there a lamentation* Gen. 50:10; *יְהִי הָבֶל תְּהִיבֵל ye will be vain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, חָמָה גְּדוֹלָה קָנֹאתִי *I have been zealous a great fury* Zech. 8:2, אֵישׁן הַמָּוֶת *I shall sleep death* i. e. the sleep of death, Ps. 13:4.

4. Any verb may take as its object a noun which defines the extent of its application, הָלָה אֶת־רַגְלָיו *he was diseased in his feet* 1 Kin. 15:23; only הַנֶּסֶא אֲנִיָּל *in the throne will I be greater than thou* Gen. 44:40; תָּרַךְ תַּאֲבָדוּ *ye perish as to the way* i. e. lose the way Ps. 2:12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, יָתֵן אֶת־הָאָרֶץ *dandum est terram, let the land be given* Num. 32:5, וַיִּגַּד לְרִבְקָה אֶת־הַדְּבָרִי *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27:42, so Gen. 17:5, Ex. 10:8, Lev. 10:18, 2 Sam. 21:11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, אַל יִרְע בְּעֵינֶיךָ אֶת־הַדְּבָרִי *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11:25, 1 Sam. 20:13, Josh. 22:17, Neh. 9:32. In 2 Kin. 18:30 תִּתֵּן אֶת־הָעִיר *the city shall be given*, the verb agrees with עִיר notwithstanding its reception of the sign of the object: אֵת is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, נָפַל אֶת־הַחֲבֶרֶתֶל נָפַל *as for the iron, it fell* 2 Kin. 6:5; אֶת־כָּל־אֵלֶּה אֲנֹשִׁי חֵיִל *as for all these (they were) men of valour* Judg. 20:44; אֶת־חֻקֹּתַי *as for my statutes they did not walk in them* Ezek. 20:16. Some regard אֵת as the sign of the object in such passages as בָּא הַלֵּוֹי וְאֶת־הַדּוֹב 1 Sam. 17:34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, אֵת is the preposition *with*, §238.2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3:26, 1 Sam. 26:16, 1 Kin. 11:25, etc.

§272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, וַיֵּצֵאוּ אֶת־הָעִיר Gen. 44:4,

or by the indirect, *יָצְאוּ מִדְּהָעִיר* Josh. 8 : 22 ; *לִלְחָם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בָּהּ in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to, in reference to*, thus. *אָהַב* *to love* any one and *to have love to* any one, *רָפָא* *to cure* and *to perform a cure for* any one, *הוֹשִׁיעַ* *to save* and *to grant salvation to* any one, *שָׁחַת* *to destroy* and *to bring destruction to* any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *הִקְעוּ שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּהְיֶה בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרַשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio prae-gnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *הִלַּלְתָּ לְאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *פָּתְחוּ אִישׁ אֶל-רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מָקַרְנִי רַמִּים עֲנִיתָנִי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכַלְתִּי אֶת־מוֹלִיךְ* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הִרְאָנוּ אֶת־קִלְ-אֱלֹהִים* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְנִחַלְתָּ אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אֲשֶׁר צִוָּה אֱלֹהִים* *which God commanded him* Gen. 6 : 22 ; *לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *הִכִּיתָ אֶת־קִלְ-אֹיְבֵי* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

שְׂאוּ יְדֵיכֶם לְקֹדֶשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ;
וְהָיָם מְהוּמָה *and he shall discomfit them a discomfiture*
Deut. 7 : 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, *וַיִּרְגְּמוּ אוֹתוֹ אֲבָן* *and they overwhelmed him with stones* Lev. 24 : 23 ; *וְהִנָּחְתָּ אֹתָם אֲבֵיט* *and thou shalt gird them with a belt* Ex. 29 : 9 ; *תְּשִׂי זֶרַע אֲשֶׁר־תִּזְרַע* *with which thou shalt sow the ground* Isa. 30 : 23 ; *וַיַּצֵּר אֱתֵּהָאָדָם עָפָר* *and he formed the man of dust* Gen. 2 : 7 ; *אֲשֶׁר שָׁלַחְתִּיו* *for which I have sent it* Isa. 55 : 11 ; *וַיִּבְנֶה* *and he built the stones into an altar* 1 Kin. 18 : 32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, *אֶרֶץ הַיָּבֵב נָתַתְּנִי* *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, *וַנַּחֲתָה לִּי* ; *וַנַּחֲתָה* *they did thee evil* Gen. 50 : 17, comp. *וַנַּחֲתָה לָהֶם רָצָה* Isa. 3 : 9 ; *וַיִּשְׁכְּרוּ אֶת־מֶלֶךְ מַצָּכָה* *and they hired of the king of Maacah a thousand men* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, *גִּדְלָנִי* *he grew up to me as to a father* Job 31 : 18 ; *צָמִיתָנִי* *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע כָּסֹל* *to know wickedness (to be) folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, *שָׁמַעְתִּי אֶפְרַיִם* *I have heard Ephraim bemoaning himself* Jer. 31 : 18, *רָאִיתִי אֶתְּךָ* *thee have I seen righteous* Gen. 7 : 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וְנִמְלְתֶם אֶת בָּשָׂר עֲרֻלְתְּכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, *וַתִּמְלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1 : 7, *קָרַע כְּתֹנִיתוֹ* *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15 : 32, *שָׁלְחָה קָשָׁה* *sent (or charged) with a painful message* 1 Kin. 14 : 6.

ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וְהָיָה טוֹב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְעַס הָרַבָּה* and *he was greatly provoked* Neh. 3:33; *אֲנִי מְאֹד שְׂכָרָה הָרַבָּה* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *לָרֶבֶךָ וּבֹקֶר וְצַהֲרָיִים* *evening and morning and noon* will I pray Ps. 55:18; *הַצֵּלֶלָה* *to-night* Num. 22:8; *גִּדְעוֹן בֵּרַח* *at the beginning of the watch*. Time how long: *וְהָיָה שְׁבַע יָמִים* *seven days* Lev. 14:38; *הָאֵרֶץ שָׁנָה שְׁמוֹנִים שָׁנָה* *eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּדֶּלֶת* *at the door of* Gen. 18:1, Judg. 9:35, *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לֶחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלֹשׁ אַמּוֹת גְּבֹהָה* *three cubits high* Ezek. 41:22; *וַיֵּלֶךְ יוֹם יָרֵךְ* *a day's journey* 1 Kin. 19:4.

d. Number: *שֶׁבַע פְּעָמִים* *return seven times* 1 Kin. 18:43; *וַיִּזְבֹּחַ מִסְפַּר כָּל־הֵם* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *וְהָיָה בְּטָחָה* *in security* Deut. 12:10; *וְלֹא תֵלֵךְ רִמָּה* *loftily* Mic. 2:3; *וַיֵּלֶךְ הָעָם לְדֹרֹת יִשְׂרָאֵל* *according to a law of Israel* Ps. 122:4; *וְלֹא תֵלֵךְ שָׁמָּה לְפָנָיו* *for fear of briars* Isa. 7:25; *וְהָיָה אִתְּךָ אֶחָד* *with one consent* prop. *shoulder* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא-נִשָּׂא אֹתָם הָאָרֶץ* *the land could not bear them* Gen. 13:6, *רְחֹק מִרְשָׁעִים וְשׁוֹנָה* *salvation is far from the wicked* Ps. 119:155, *תִּרְדוּ שְׂאֵנָנוֹת* *tremble ye careless women* Isa. 32:11. The singular for the plural: *רְבֹא דְבָרְךָ* *let thy words come to pass* Judg. 13:12, *רָשָׁר מִשְׁפָּטֶיךָ* *upright are thy judgments* Ps. 119:137, *אֻנוֹשָׁה מִפְּתָיֶיךָ* *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1:9. The masculine singular for the feminine plural: *לֹא יִסָּג בְּלִמּוֹת* *reproaches cease not* Mic. 2:6, *עַד-יִבָּעֵר הָהוּא* *until calamities be overpast* Ps. 57:2, *וַיְהִי-לּוֹ נָשִׁים* *and there were to him wives* 1 Kin. 11:3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יְהִי מְאֹד* *let there be lights* ... *וַיְהִי לְאֹתֹת* *and let them be for signs* Gen. 1:14, *וַיְהִי אֲנָשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9:6. In 1 Kin. 10:12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, §271.4. a, *הָיוּ לְיָקֹב בְּנֵי-בָיִת* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35:26, comp. Gen. 4:18, 46:22, 27, *בְּנֵי-בָיִת הָיָה לִי* *there was to me (i. e. I had) house-born servants* Eccles. 2:7, comp. Gen. 47:24, Ex. 12:49, 28:7, Num. 9:14, 15:29, Deut. 18:2, 1 Chron. 24:28, 2 Chron. 17:13, *עָלְתָה הָאֵר* *it was dark* prop. *darkness* Gen. 15:17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רוח גדולה וזק, *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בארץ צרה ויבשה quoted by Nordheimer as an additional example the second adjective may agree not with ארץ but with the preceding noun, בשלי *for thee longs my flesh, in a dry land, and weary.* Alex. *in loc.*

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וימהרו העם ויגברו *and the people hastened and passed over* Josh. 4:10, צאן אברהם *lost sheep* Jer. 50:6, כלל העדה קדשים *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וקם כל העדה ויחזו אחי-קולם *and all the congregation lifted up and uttered their voice* Num. 14:1; ונאמן העם וישמעו *and the people believed and they heard* Ex. 4:31.

b. The noun ארץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עם *people* in the following examples, הלאה עמך *thy people has done wrong* Ex. 5:16, העם יושבת *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, ברא אלהים *God created* Gen. 1:1, בעליו יומת *its owner shall be put to death* Ex. 21:29, תתחילש נעורכי *a hard master* Isa. 19:4, קשה *thy youth is renewed* Ps. 103:5.

a. When the word אלהים refers to false deities, the sense is plural and it is construed accordingly, אלה אלהיך *these are thy gods* Ex. 32:4, 8, כה-רעשון אלהים *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11:7 and 58:12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בַּהֲמוֹת שָׂדֵה תִּצְרוּג אֵלֶיךָ the beasts of the field pant for thee* Joel 1:20, *תַּשְׁטֵף סְפִיחֶיהָ its floods wash away* Job 14:19, *אֲחֻזָּתָהּ תִּבְלִים pangs have taken her* Jer. 49:24, *רַבְּעָה תַּנִּים רַבְּעָה wild beasts, their lair* Isa. 35:7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *וַיְהִלְלֶיהָ and they (queens and concubines) praised her* Cant. 6:9; *the Lord deal kindly עִמָּכֶם with you (Ruth and Orpah) as עֲשִׂיתֶם ye have dealt* Ruth 1:8; *מֵתִי my dead (Sarah)* Gen. 23:4; *אֲתִי שָׂדֵד thou art destroyed* Jer. 4:30; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *מְבַרְכִיךָ בְּרוּךְ they that bless thee shall each be blessed* Num. 24:9; *מִתְּלִיךָ מוֹת יוֹמָת they who profane it shall every one be put to death* Ex. 31:14; *צִדְקַת צְדִיקִים תִּסְרֹף מִמֶּנִּי they take away the righteousness of the righteous from each of them* Isa. 5:23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וּנְצָא מֵהֶם תוֹדָה וְקוֹל and from them shall proceed thanksgiving and a voice* Jer. 30:19, or it may be put in the plural, referring to them all, *וַיִּגְשְׁוּ מֹשֶׁה וְאַהֲרֹן*

and Moses and Aaron did so Ex. 7 : 20, or it may agree with the nearest word, וּמִרְיָם וְאַהֲרֹן *and Miriam and Aaron spake* Num. 12 : 1 ; לֹא יָדַעְתָּ אָתָּה וְאֲבֹתֶיךָ *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אֲנִי וְנַעֲרָתִי אֶצְיָא *I with my maidens will fast* prop. *and my maidens* Est. 4 : 16, עֲבָדֵי דָוִד וְיֹאָב *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אֲבֹרָהֶם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיוֹנָתָן בְּנִי נִהְיָה *I and Jonathan my son will be* 1 Sam. 14 : 40, אָתָּה וְאַהֲרֹן אָחִיךָ וְדִבַּרְתֶּם *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, שְׂדֵמֹת הַחֲשְׁבֹן נִמְצְאוּ *the fields of Heshbon languish* Isa. 16 : 8, נִמְצָא דָם נַפְשֹׁת *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיְהִי כָל־יְמֵי־שֵׁת *and all the days of Seth were* Gen. 5 : 8, וַיֵּצְאוּ כָל־הַנְּשִׁים *and all the women went out* Ex. 15 : 20, מִבְּחַר שְׁלֹשָׁיו *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֵי לֵאָה רַכּוֹת *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1 : 29, Ps. 81 : 17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְנִי הֵפֶד *behold I (am he who) has laid* Isa. 28 : 16, הִנְנִי יוֹסֶפֶה *behold I (am he who) will add* 29 : 14, 38 : 5.

REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14 : 22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13 : 4, אִישׁ-אֶחָד אִישׁ-אֶחָד לַשִּׁבְט *one man for each tribe* Josh. 3 : 12 ; so with numeral adjectives, § 252. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7 : 2, and adverbs, מְעַט מְעַט *little by little* Ex. 23 : 30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32 : 7, צַו לְצַו קֵר לְקֵר קֵר לְקֵר *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28 : 10, 13, בְּאֵרָה בְּאֵרָה *pits on pits* Gen. 14 : 10 ; or with the implication of diversity, אָבֶן וָאָבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25 : 13, לֵב וָלֵב *a double heart* Ps. 12 : 3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16 : 20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7 : 24 ; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7 : 19, and even a conjunction, וְיֵעַן וְיֵעַן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מְשָׁלָן וּמְשָׁלָה *all kinds of support* Isa. 3 : 1, comp. Jer. 48 : 19, or a different number, הַמִּזְרָה הַמִּזְרָה *a heap, two heaps* Judg. 15 : 16. שָׂדֵה שָׂדֵה Eccl. 2 : 8. Or a cognate word may be employed, שָׂמָמָה וּמְשָׂמָה *waste and desolate* Ezek. 6 : 14, שְׁפִתֹן שְׁפִתֹן Lev. 23 : 3.

b. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy, holy, holy*. Isa. 6:3, אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מוֹתִי אֲנִי *my dying, mine* 2 Sam. 19:1, אַתָּה יוֹדִיעָה *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גַּם־הוּא *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִךְ הִמְלִיךְ *shalt thou actually reign over us?* Gen. 37:8, מוֹת תָּמוּת *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיֵּצֵא וַיָּשׁוּב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, וַיֵּלְכוּ הֵלֶךְ וַיֵּלְכוּ *they went on lowing as they went* 1 Sam. 6:12, וַאֲדַבֵּר אֵלֵיכֶם וַאֲדַבֵּר *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal וַיִּדְבֹּק וַיִּדְבֹּק Ex. 19:13, Piel וַיִּדְבֹּק וַיִּדְבֹּק Josh. 24:10, Pual וַיִּדְבֹּק וַיִּדְבֹּק Gen. 37:33, Hiphil וַיִּדְבֹּק וַיִּדְבֹּק 1 Sam. 23:22, Hophal וַיִּדְבֹּק וַיִּדְבֹּק Ex. 19:12, Hithpael וַיִּדְבֹּק וַיִּדְבֹּק Isa. 24:19; or one derivative species with another of like signification, הִפְלִיחַ לֹא נִפְלְחָה Lev. 19:20, הִחַל לֹא חִתְּלָה Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, אָסַף אָסַף Zeph. 1:2 (אָסַף and אָסַף), אָדַשׁ אָדַשׁ Isa. 28:28 (אָדַשׁ and אָדַשׁ).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, תִּבְלֵךְ תִּבְלֵךְ Neh. 1:7, הִיָּה־אֶהְיֶה Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, פָּה־לֵךְ נִגְלֹת 2 Sam. 6:20. The finite verb is repeated, וַיֵּשֶׁב וַיֵּשֶׁב 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, תָּלוּס חָלוּס Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both. הָלַךְ הָלַךְ וּבִלְבָּה 2 Sam. 15:30, הָלַךְ וּבִלְבָּה Jer. 41:6; an adjective may even take the place of the second, הָלַךְ וְהָלַךְ Gen. 26:13, הָלַךְ וְהָלַךְ Judg. 4:24; the finite verb is

omitted in מִרְדְּכָיִי הָלֵךְ וְגִדּוּל Est. 9:4, the substantive verb takes its place, וַיְהִי יְהוֹשָׁפָט הָלֵךְ וְגִדּוּל 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, הָלְכִים הָלֹךְ וְתִקְעוּ Josh. 6:13, הָלֹךְ ... תִּקְעַל 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle הֲ, הֲתֵלֵךְ *wilt thou go?* Gen. 24:58, אֲנִי אֶלֹהִים *am I in the place of God?* Gen. 50:19; an indirect question by הֲ or אִם *if, to know* הֲרִשְׁתֶּם אֲהָבִים *whether you love* Deut. 13:4, *inquire* אִם-אֶהְיָה *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle הֲ is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הֲ and the second by אִם or וְאִם, הֲתִתֶּנָּה בְנִי, וְאִם *is this thy son's coat or not?* Gen. 37:32; הֲחֵפֶז, *is it any pleasure to the Almighty that thou art righteous* וְאִם-בָּצַע *or is it gain to him, etc.,* Job 22:3.

a. The second member is more rarely introduced by אִי *or, who knoweth* הֲהָלָם יִהְיֶה אִי סָבֵל *whether he shall be a wise man or a fool* Eccl. 2:19, or by הֲ repeated הֲהִיזָה הָרַפָּה *whether they be strong or weak* Num. 13:18, הֲקִרְשָׁנוּ קִרְאָהֶם לָנוּ הֲלֵא *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, אִם-בְּחֶמֶר הַיֵּצֵר *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, אִם יֵאָדָר *or is this thing from my lord?* 1 Kin. 1:27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, בֹּאֵה שְׁלָם *thy coming is peaceful?* 1 Sam. 16:4.

RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלַח** *whom he has sent* 2 Kin. 19:4; *the ground* **אֲשֶׁר אָרְרָה** *which he has cursed* Gen. 5:29; *whose* **אֲשֶׁר זָרְעוּ** *seed* Gen. 1:11; *whose* **אֲשֶׁר בְּעֶפְרָם יְסוּדָם** *foundation is in the dust* Job 4:19; *the place* **אֲשֶׁר עָלָיו** *upon which* Ex. 3:5; *thou* **אֲשֶׁר בְּחַרְתִּיהָ** *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאתִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיִּצַו אֶת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *to make thee understand* **אֵת אֲשֶׁר-יִקְרָה** *what shall befall* Dan. 10:14.

a. The only exception is **אֲשֶׁר עִם** *with whom* Gen. 31:32. Gesenius finds another in **בְּאֲשֶׁר** Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשִׁחָת עֲשִׂי** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God* **עָשָׂהוּ** *(who) made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־הַשֵּׁלֶחַ *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאוֹל הַטָּאֵר *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זֵה is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה הַסִּדְפָה *the place that thou hast founded* Ps. 104 : 8, מְצֻמוֹת זֵה הַנֶּשֶׁבֶר *devices, which they have contrived* Ps. 10 : 2.

CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat* וּמִצֵּץ *but of the tree of the knowledge*, etc., Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשִׁוָּא *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהַשִּׁיבִי *wherefore turn* Ezek. 18 : 32, design, *do this and live* i. e. in order that you may live, וְחַיִּי *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהַמִּבּוּל *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהוה יהיה ויהיה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, ביום *on the third day Abraham lifted up his eyes* Gen. 22:4 ; הִשְׁלִישִׁי וַיָּשָׂא אַבְרָהָם אֶת־עֵינָיו *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* נָאֲלִי *I have been so hitherto, but now* נָאֲלִי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

GRAMMATICAL ANALYSIS.

GENESIS, CHAPTER I.

VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. a. (4), without the article, §248, comp. ἐν ἀρχῇ John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, לָא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. a, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

אֵת sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. d, only used in the plural, §201. 1, §203. 5. c.

וְאֵת the conjunction ו, §234, and אֵת.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. b, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athnabh is preceded by Munabh and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.

VERSE 2.

הַיָּהוּה, לֹה verb הָיָה, §169. 1, with Methegh, §45. 2, Kamets distinguished from Kamets-Hhatuph, §19. 2.

בָּהוּ, תָּהוּ Segholate nouns of class I. from לֹה roots, §184. *b*, abstracts used instead of adjectives, §254. 6. *a*, assonance or paronomasia. Double accent, §30. 1.

עַל־פָּנָי Makkeph, §43, פָּנָה noun of class I., form 2, §185. 2. *d*, only used in the plural, §201. 1, §209. 1; here in the construct state, §214. 2, §216. 1, with its possessive sense, §254. 1.

תָּהוֹם noun of class III from עָר root §190. *b*, article omitted as if from a proper noun, §246. 1, or by a kind of poetic brevity, §247, *the face of ocean*.

מִרְהַפָּה Piel participle of the Ayin Guttural verb רָהַף, §116. 4, §121. 1, feminine, §205, as the predicate without the article, §259. 2, although its subject is definite, §246. 3; the participle expresses continuous action, §266. 1, belonging to the period before spoken of, §266. 3.

הַפְּרִים noun used only in the plural, §201. 1, §203. 5. *c*; vowel changed by the pause accent, §65. 1.

This verse consists of two clauses, §36. 1; the clause of Athnabh is subdivided by Zakeph Katon and R'bhia, §36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, §38. 4, Athnabh by Munabh and Tiphhha, §38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munabh, §38. 4, and Silluk by Merka and Tiphhha, §38. 1.

VERSE 3.

וַיֹּאמֶר Kal future of Pe Aleph verb אָמַר, §110. 3, with Vav Conversive, §99. 1, §265, which removes the accent to the penult and changes the vowel of the ultimate, §99. 3. *a*, §111. 2. *a*.

יְהִי apocopated future of הָיָה verb לִהְיוֹת, § 171. 1, § 177. 1, with a jussive sense, § 264.

וַיְהִי future with Vav Conversive; Daghes-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיֵּרָא Kal future of רָאָה verb לִרְאוֹת with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וַיִּבְרָא Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the קָרָא verb לִקְרֹא, § 162. 2.

אֱלֹהִים P'sik, § 38. 1. *a*.

לְאוֹר preposition ל with the vowel of the article, § 231. 5.

יוֹם noun, whose plural is יָמִים, § 207. 1. *f*.

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לִלְלוֹ paragogic ל, § 61. 6, § 219. 2, with the noun לִלְלוֹ, a Segholate of class I. from an ל" root, § 184. *b*, having a pause accent, § 65. 1.

אַחַד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

רָקִיעַ noun of class I. form 2, § 185. 1.

בְּתוֹךְ preposition ב, § 231. 1, with the construct of תוֹךְ, § 216. 1. *d*, in a partitive sense, § 254. 2.

מִבְּלִיל Hiphil participle of בָּלַל, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a*.

VERSE 7.

וַיִּקְעַשׂ guttural and לֵה verb עָשָׂה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִתַּחַת composed of the prepositions מִן and תַּחַת, § 237. 2 (1).

עַל composed of the prepositions מִן and עַל.

VERSE 8.

שָׁמַיִם with pause accent, § 65 (1).

בִּקְרַב, class I. Segholates, § 183.

שְׁנִי ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

VERSE 9.

יִקְוֶה Niphal future of קָוָה verb לֵה, § 169. 1, with an imperative sense, § 263. 1.

מִקְוֶה noun of class III. from an עָר root, § 190. *b*.

תִּרְאֶה Niphal future of רָאָה, § 109. 4, § 168.

VERSE 10.

וּלְמִקְוֶה conjunction וּ, § 234, preposition ל, § 231. 1, and noun of class III. from לֵה root, § 190. *b*, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

יָמִים plural, § 207. 2, of יָם, a noun of class I. from an עָר root, § 186. 2. *c*.

VERSE 11.

תִּשָּׂא apocopated Hiphil future of תָּשָׂא, § 97. 2, § 264, governing its cognate noun תָּשָׂא, § 271. 3. Methegh by § 45. 2.

מְזַרֵּעַ the participle expresses what is constant and habitual, § 266. 1.

עֵץ collective noun, § 201. 1, probably abridged from a לָהּ root, class I. form 2, § 185. 2. *d*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פֶּרִי noun from לָהּ root class I. form 1, § 184. *b*.

עֹשֶׂה Kal participle of לָהּ verb, § 168; the accent is not Y'thibh but Mahpakh, as is shown by its standing before Pashta in the subdivision of Zakeph Katon, § 30. 2, § 38. 4, shifted to the penult by, § 35. 1, followed by Daghesh-forte conjunctive in the first letter of the next word, § 24. *a*.

לְמִינָו preposition ל, § 231. 1, noun מִין from an עִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

אֲשֶׁר זָרְעוּ-בּוֹ oblique case of the relative pronoun, § 74, § 285. 1; the preposition ב with a pronominal suffix, § 233.

VERSE 12.

תִּחְיֶינָא Hiphil future of פִּי and לָא verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינָהּ suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

VERSE 14.

יְהִי lack of agreement with subject, § 275. 1.

מֵאֲרֵר masculine noun in the plural, § 200. *c*, class III. from an ע"ר root, § 190. *b*.

לְהַבְדִּיל the construct form of the infinitive used with prepositions, § 267. *b*.

וְהָיָה preterite with Vav Conversive, § 100. 1, § 265, in the plural because following the noun, § 275. 1. *b*.

VERSE 15.

לְהַאֲזִיר Hiphil infinitive construct of ע"ז verb, § 153. 1.

VERSE 16.

שְׁנֵי cardinal number, § 223. 1, joined with noun, § 250. 2 (2), without the article, § 251. 4.

הַגְּדֹלִים qualifying adjective with the article after the noun, § 249. 1.

הַקָּטָן ... הַגְּדֹל class I. form 2, § 185. 1, emphatic use of the positive degree, § 260. 2 (2).

מִמְשָׁלָה noun of class III., § 190, in the construct state, § 214. 1. *b*, the following noun denoting the object, § 254. 9.

הַקּוֹכְבִּים noun of class II. from an ע"ע root, § 187. 1. *e*.

VERSE 17.

וַיִּפְּץ from פָּץ verb נִפְּץ, § 129. 1.

אֲתָם sign of the definite object with a pronominal suffix, § 238. 2.

VERSE 18.

וְלַהֲבִדִּיל ... וְלַמְשָׁל construct infinitive with the preposition, § 267. *b*; Methegh with ו, § 45. 2. *a*.

VERSE 20.

יְעֹשֶׂה Piel future of עָר verb, §154. 2.

VERSE 21.

הַתַּיִתִּים plural of תַּיִת, §199; the Hhirik of the ultimate is long, §19. 1.

הַרְמִשָּׁה Kal feminine participle, §205, with the article, §249. 1.

אֲשֶׁר the object of the verb שָׁרַב though without the appropriate pronominal suffix, §285. 1. *a*.

לְמִינֵהֶם plural noun with plural suffix, §220. 2. *b*.

VERSE 22.

וַיְבָרֶךְ Piel future of בָּרַךְ Guttural verb, §116. 4, §121. 1, with Vav conversive, §99. 3. *a*, no Daghes-lene in ב since the preceding Sh'va is vocal, §25.

לֵאמֹר the preposition with Tsere, §231. 3. *a*, so as to say i. e. *in saying*.

פָּרָה, רָבָה Kal imperatives of פָּרָה, רָבָה, §169. 1.

יִרְבַּ Kal apocopated future, §171. 1, Hhirik short though accented, §19. 1.

VERSE 24.

וַתְּחַיֶּה construct of חָיָה, §214. 1, with וי paragogic, §218. Methegh, §45. 2, Daghes-forte omitted, §25.

VERSE 26.

נַעֲשֶׂה Kal future of עָשָׂה, §109. 1, §168, in the plural number, §275. 3. *a*.

בְּצִלְמִנִּי preposition, §231. 1, Segholate noun, class I., §183, and pronominal suffix, §221. 5.

וְיִרְדּוּ from יָרַד, § 169. 1.

בְּרֵגֶל preposition, § 231. 2, construct of the collective noun רֵגֶל, § 198, § 214. 1, § 216. 1; no Daghesh-lene in ג, § 22. *a* (5).

VERSE 27.

זָכַר וְנִקְבָּה predicates, § 273. 4, and consequently indefinite.

אֲהֵם pronoun, referring to both genders put in the masculine, § 276. 3.

VERSE 28.

וְכִבֻּשׁ conjunction ו, § 234, imperative Kal of כָּבַשׁ, § 84. 4, and pronominal suffix, § 101. Kibbutz is long, § 19. 1.

VERSE 29.

נִתְחַי from נָתַן, § 130. 1, preterite in the sense of the present, § 262. 1. *b*.

יִהְיֶה singular, referring formally to the nearest collective subject, § 276. 1, or taken distributively, § 275. 6.

VERSE 30.

אֶת־כָּל־יָרֵק, אֵת before כָּל without the article, § 270. *c*.

VERSE 31.

מֵאֵד position of adverb, § 274. 1.

יּוֹם הַשְּׁשִׁי article omitted before the noun, § 249. 1. *c*.

INDEX I.

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5: 6-21....39. 4. *a*
8....27
9....111. 3. *a*
14....249. 1. *c*
17....27
24....71. *a* (2)
6: 4....4. *a*
25....45. 1

7: 2....\$ 119. 1
5....126. 1
10....92. *c*
13....104. *h*
15....105. *a*
17....254. 9. *b*
23....275. 2
24....94. *b*, 112. 3
8: 3....86. *b* (3 pl.)
9....207. 2. *a*
16....55. 2. *a*, 86.
b (3 pl.)
9: 3....112. 3
6....38. 4. *a*, 249. 2
14....98. 2
25....251. 4
26....119. 1
10: 15....119. 3
17....30. 2
11: 12....247. *a*
14....270. *b*
18....249. 2. *b*
22....87. 88 (pl.)
12: 6....270. *b*
10....274. 2. *e*
31....45. 5
13: 3....111. 3. *a*
4....283. 1
5....65. *b*
7....276. 1
14....254. 6. *a*
14: 5....57. 2 (3) *a*
7....196. *c*
17....229. 4. *b*
22....280. 1
15: 16....119. 1
18....126. 1
16: 1....22. *b*
3....30. 2
20....280. 3
17: 2, 3....265. *a*
18: 2....275. 1. *c*
19: 6....114
15....43
20: 2....19. 2, 119. 3
7....119. 1
21: 7....13. *b*, 86. *b*
(3 pl.)
8....83. *c*. (2)
11....214. 1. *b*
22: 7....126. 1
24....255. 2
23: 5....253. 2. *b*
11....24. *b*
24: 3....104. *h*
4....96. *a*
25: 4....158. 3
7....60. 3. *a*
13....280. 2
26: 2....39. 4
5....254. 6. *b*
12....94. *b*, 113. 2
27: 4....106. *a*
7....24. *a*
28: 24....104. *b*
45....104. *b*
48....94. *b*
52....126. 1
57....164. 2
58....249. 1
59....165. 2, 226.
2. *a*
66....177. 3
29: 11....106. *a*
30: 3....92. *c*
3, 4....104. *h*
11....166. 1, 205. *c*
20....39. 4, 87
31: 28....22. *b*
29....166. 1
32: 1....245. 2

32: 6....\$ 228. 2. *a*
 7....104. *h*, 280. 2
 8....11. 1. *b*, 94. *b*
 10....63. *c*, 105. *b*
 13....13. *a*
 15....285. 3
 18....172. 4
 21....111. 2. *b*
 22....147. 4
 26....104. *f*, 172. 3
 28....215. 1. *b*
 29....262. 1
 32....24. *b*, 57. 2
 (2) *a*
 34....90 (pass.)
 36....35. 1, 86. *b*
 37....172. 1
 37, 38....220. 2. *c*
 41....141. 2
 33: 16....61. 6. *a*, 88
 (3 *f*.), 167. 3
 21....177. 3

JOSHUA.

1: 1....\$ 265. *a*
 8....36. 2
 14....256
 16....263. 1
 2: 8....88 (pl.)
 14....249. 2. *b*
 16....157. 1, 164. 2
 17, 18, 20....104. *k*
 18....112. 3
 20....249. 2. *b*
 3: 3....246. 3
 9....131. 3
 11....246. 3. *a*
 12....280. 1
 13....246. 3
 14....253. 2. *a*
 4: 4....251. 4. *a*
 5....255. 3
 6....88 (pl.)
 8....104. *g*
 10....275. 2
 13....45. 5. *a*
 23....127. 2
 24....262. 1
 6: 5....125. 2
 7....46
 13....282. *c*
 17....166. 1
 7: 7....60. 3. *b* (2),
 94. *b*, 112. 2
 9....172. 3
 21....246. 2. *a*
 8: 11....246. 3. *a*
 19....271. 2
 22....272. 2
 24....22. *b*
 33....246. 2. *a*
 9: 4....161. 1
 6....119. 4
 8....262. 2. *a*
 12....161. 1, 249.
 2. *a*
 13....126. 1
 24....95. *c*, 172. 3
 10: 11....38. 4. *a*, 39.
 1. *a*
 20....22. *b*
 24....86. *b* (3 pl.),
 245. 5. *b*
 26....56. 4
 29....272. 2
 30....21. 1
 31, 38....272. 2
 11: 8....21. 1
 14....94. *b*

12: 21....\$ 55. 2. *a*
 13: 13....196. *b*
 23....247. *a*
 14: 8....62. 2, 175. 1
 15: 36....203. 5. *b*
 38....22. *a*
 56....22. *a*
 17: 1....30. 2
 18: 12, 14....86. *b* (3
 pl.)
 20....88
 19: 43....61. 6. *a*
 50....172. 4
 51....39. 1. *a*
 21: 10....227. 1. *a*
 22: 5....87
 12....45. 5
 16....119. 3
 17....271. 4. *a*
 25....148. 1
 27....44. *b*
 23: 7, 12....249. 2. *a*
 24: 10....92. *d*, 282. *a*
 15....88 (pl.)
 19....275. 3. *a*

JUDGES.

1: 1....\$ 265. *a*
 15....273. 3. *a*
 2: 7....256
 3: 15....246. 3. *b*
 24....140. 5
 25....157. 1
 27....272. 2. *b*
 30....274. 2. *a*
 4: 19....164. 2, 262. 2
 20....104. *a*, 127. 2
 21....11. 1. *a*, 156. 3
 22....266
 23....126. 1
 24....282. *c*
 5: 5....86. *a*, 141. 1,
 249. 2. *a*
 7....24. *c*, 74, 74. *a*
 8....92. *d*, 121. 1
 12....45. 2. *a*
 13....148. 3
 15....199. *c*, 207.
 2. *a*
 26....88 (3 *f*. pl.),
 105. *b*
 28....60. 3. *b* (2),
 121. 2
 31....263. 1
 6: 9....99. 3. *b*
 11....246. 3. *b*
 14....249. 2. *b*
 15....250. 2 (2) *a*
 17....74, 74. *a*
 20....73. 2. *a*
 25....249. 1. *c*
 31....230. 3. *a*
 34....119. 1
 36....258. 3. *b*
 7: 6....22. *a*
 12....74. *a*
 19....268. 1
 8: 1....166. 2
 2....25
 10....224. *a*
 11....229. 4. *b*
 19....111. 3. *b*
 26....74. *a*
 9: 2....230. 2. *a*
 8....98. 1. *a*
 9....53. 2. *b*, 63. 1.
 a, 95. *b*
 10....89 (f. s. &
 m. pl.)

9: 11....\$ 53. 2. *b*,
 95. *b*
 12....89 (f. s. &
 m. pl.)
 13....95. *b*
 14....89
 24....220. 1. *b*
 25....174. 5
 29....164. 5, 172. 3
 35....274. 2. *b*
 38....91. *b*
 48....75. 1
 53....140. 5
 10: 2....60. 3. *b* (1)
 4....207. 1. *f*
 9....243. 3
 14....119. 4
 11: 1....254. 6
 18....99. 3. *a*
 25....91. *b*, 119. 1
 37....98. 2
 40....250. 2 (2),
 263. 4
 12: 4....272. 2
 5....230. 3. *a*
 6....3. 1. *a*
 13: 2....248. *a*
 3....16. 1
 5, 7....90 (2 *f*. s.)
 6....119. 2
 8....93. *b*, 245. 5.
 b, 266. 3
 12....275. 1. *a*
 23....273. 1
 14: 1....61. 6. *a*
 6....245. 5. *d*
 11....251. 2. *b*
 15....283. 2. *a*
 18....61. 6. *a*
 15: 16....280. 3. *a*
 16: 5....130. 1. *b*
 13....112. 3
 14....246. 3. *a*
 16....27
 25....51. 2
 26....150. 1
 27....271. 1
 28....22. *b*, 27, 223.
 1. *a*
 17: 2....71. *a*. 2
 18: 7....94. *a*, 275.
 2. *b*
 29....93. *b*
 30....4. *a*
 19: 5....19. 2. *a*, 89
 11....150. 1 (2)
 22....82. 5. *a*
 20: 13....46
 15, 17....96. *a*
 25....224. *a*
 31....131. 2
 32....24. *b*
 39....131. 5
 43....24. *b*
 44....271. 4. *b*
 21: 9....96. *a*
 21....39. 3. *b*
 22....158. 3
 25....258. 3. *b*

RUTH.

1: 8....\$ 275. 5
 9....89 (f. pl.)
 11....45. 4
 13....25, 71. *a* (3),
 88 (f. pl.), 91. *c*
 19....104. *g*
 20....60. 3. *c*, 196.
 d

2: 8....\$ 88, 88 (2 *f*.),
 127. 1
 9....88 (pl.), 165.
 3
 14....150. 3
 16....139. 2
 3: 3....86. *b* (2 *f*.),
 4....16. 1, 55. 2. *a*,
 88 (2 *f*.), 106. *a*
 12....258. 3. *b*
 13....119. 3
 15....60. 3. *b* (2),
 120. 1, 164. 2,
 251. 2. *c*
 20....220. 1. *b*
 4: 1....147. 5
 15....104. *c*, *i*

1 SAMUEL.

1: 1....\$ 265. *a*
 3....219. 1. *a*
 4....245. 3. *b*
 6....24. *b*, 104. *i*
 8....263. 2
 9....104. *d*, 172. 4,
 254. 1
 14....88 (2 *f*.),
 17....53. 2. *a*
 20....119. 2
 24....104. *i*
 28....119. 2
 2: 5....24. *c*
 10....119. 1
 13....203. 5. *a*
 22....88 (pl.)
 27....91. *b*
 3: 2....258. 3. *a*
 4....263. 1. *b*
 7....263. 1. *b*
 8....254. 9. *b*
 19....263. 4
 4: 8....266. 2. *a*
 12....266. 3
 14....75. 1
 19....148. 2
 6: 10....104. *g*, 165. 3
 12....88 (3 *f*. pl.),
 147. 4, 282
 14....246. 3. *b*
 15....119. 1
 7: 8....119. 1
 8: 19....24. *a*
 9: 3....270. *c*
 9....243. 2. *a*,
 245. 3
 24....245. 5. *b*
 10: 1-8....100. 1
 4....251. 2. *c*
 5....266. 3
 6....165. 3, 273.
 3. *a*
 13....165. 3
 19....250. 2 (2) *a*
 24....24. *b*
 12: 3....38. 1. *a*
 7....91. *c*
 13....119. 2
 24....94. *a*
 13: 5....250. 2 (1)
 8....149. 2
 19....86. *b* (3 pl.)
 21....19. 2. *b*, 65. *a*
 14: 1....73. 2. *a*
 22....94. *c*
 24....111. 2. *d*
 29....249. 2. *c*
 32....157. 3, 172. 4
 33....57. 2 (3) *a*,
 164. 3

- 14: 36....\$ 141. 1
40....276. 3
15: 1....125. 2
5....111. 2. *c*
6....151. 2
9....91. *e*
19....157. 3, 172. 4
30....100. 2. *a* (1)
16: 4....284
12....214. 2. *b*
15....221. 2. *a*
18....246. 3. *b*, 254.
6. *a*, 257. 2
23....245. 3. *a*
17: 12....249. 2. *c*, 253.
2. *b*
25....24. *b*, 104, *h*
26....73. 2. *a*, 275.
3. *a*
34....245. 5. *d*, 265.
b, 271. 4. *b*
35....14. *a*, 112. 3,
265. *b*
42....172. 4
47....150. 2
55....245. 2, 249.
2. *a*
56....249. 2. *a*
18: 1....105. *a*
6....158. 3
7....250. 2 (2) *a*
9....156. 1
17....119. 1
20....243. 2
22....220. 2. *b*
28....104. *i*
29....148. 1, 151. 2
19: 10....249. 2. *b*
13, 16....201. 2
17....104. *k*
21....269. *a*
22....249. 1. *c*
20: 6....119. 1
13....271. 4. *a*
21....39. 4
28....119. 1
31....254. 6. *a*
38....199. *b*
42....250. 2 (2) *a*
21: 2....219. 1. *b*
3....92. *b*, 221. 3. *a*
7....44
12....44. *a*
14....66. 1 (1), 105.
a, 174. 4
15....126. 1
22: 2....165. 2
23: 11....94. *d*
22....282. *a*
24: 14....245. 5. *a*
17....260. 1
19....71. *a* (2)
25: 7....94. *a*
8....164. 2
14....157. 3
18....172. 5, 209.
3. *a*
33....165. 3
34....88 (3 f.), 167.
3
43....250. 2 (2) *a*
26: 16....271. 4. *b*
22....246. 3. *a*
27: 12....119. 1
28: 7....214. 1. *b*
8....89 (f. s. & m.
pl.)
10....24. *b*
14....60. 3. *b* (2)
15....63. 1. *c*, 97.
1. *b*, 164. 5
28: 24....\$ 111. 2. *b*
30: 1....14. *a*
31: 2....94. *c*
2 SAMUEL.
1: 4....\$ 242. *c*
6....91. *b*, 166. 3
9....256. *c*
10....99. 3. *b*, 106. *a*
15....131. 3
21....255. 1
26....166. 1
2: 19....13. *b*
27....65. *a*
32....274. 2. *b*
3: 2....257. 1
8....165. 3
22....276. 2
4: 6....71. *a* (3)
5: 2....164. 2
6: 1....151. 2
3....249. 1. *b*
5....16. 3. *b*
13....282. *c*
16....253. 1
20....282. *b*
23....56. 2
7: 10....114
8: 18....199. *b*
10: 3....253. 2
11, 17....275. 2. *b*
11: 1....11. 1. *b*
24....177. 3
25....245. 5, 271.
4. *a*
12: 1, 4....156. 3
4....249. 1. *c*
14....92. *d*
13: 4....280. 1
31....254. 10
32....158. 3
39....253. 1
14: 2, 3....16. 1
7....38. 4. *a*, 158. 3
10....104. *k*
19....57. 2 (1),
180. *a*
30....149. 1, 150. 4
15: 8....282. *b*
12....125. 2
23....275. 2. *b*
30....282. *c*
32....273. *b*
34....287. 3
37....215. 1. *e*
16: 1....250. 2 (1)
16....215. 1. *e*
17: 9....243. 2. *a*
10....140. 4
12....71. *a* (1)
22....223. 1. *a*
23....113. 1, 275.
3. *a*
18: 3....113. 2
18....270. *b*
19: 1....281
14....111. 2. *b*
18....224. *a*
19....113. 2
20: 1....257. 2
4....119. 1
5....111. 2. *d*
9....111. 2. *b*
21....95. *a*
21: 2....166. 2
6....60. 3. *a*, 127.
2
9....160. 5, 223. 1.
a, 250. 2 (2) *a*
21: 11....\$ 271. 4. *a*
12....177. 3
22: 7....142. 2
24....45. 1
33....160. 1
37, 40....238. 1. *b*
40....53. 3. *a*, 111.
2. *c*
41....53. 2. *b*, 132.
1
43....118. 3, 141. 3
44....199. *b*
48....238. 1. *b*
23: 1....160. 5
6....33. 3, 140. 6,
221. *b*
8....199. *b*
27....24. *b*
24: 12....268. 2
13....253. 2
1 KINGS.
1: 6....\$ 243. 1
14....259. 2. *a*
15....54. 1, 205. *b*
21....87
27....283. 2. *b*
2: 24....105. *a*
31....254. 6. *b*
3: 3....126. 1
7....267. *b*
15....147. 4
4: 5....150. 4, 215.
1. *e*
5: 3....253. 2. *a*
10....254. 8
11....260. 2 (2) *a*
20....119. 1
25....53. 2. *a*
6: 16....10. *a*
19....132. 1
21....207. 1. *c*
38....251. 4. *a*
7: 12....249. 1. *c*
14....132. 1, 253. 1
37....220. 1. *b*
44....251. 4. *a*
8: 1....119. 1
48....86. *b* (1 *c*.)
9: 11....165. 2
10: 3....112. 3
9....254. 8
12....275. 1. *b*
15....254. 3
11: 1....210. *d*
3....275. 1. *a*
13....16. 1
22....24. *a*
25....271. 4. *b*
39....57. 2 (2) *a*
12: 10....221. 5. *a*
12....164. 2
32....257. 3
13: 7....234. *a*
12....75. 2
20....60. 3. *b* (2)
14: 2....71. *a* (2)
3....60. 2. *a*, 127. 1
6....273. 5
24....246. 3. *a*
25....257. 3
15: 16....60. 3. *a*
23....271. 4
29....94. *b*
33....257. 3, 4
16: 10....252. 2
16....247. *a*
17....172. 4, 175. 3
25....172. 4
16: 26....\$ 254. 9. *a*
29....252. 2. *a*
17: 3....100. 1
14....177. 3
21....43
18: 1....252. 1
12....100. 2. *a* (1)
13....104. *g*
30....131. 3
32....273. 3
42....175. 3
43....254. 9. *a*,
274. 2. *d*
44....104. *b*
19: 2....275. 3. *a*
4....274. 2. *c*
7....38. 1. *a*
10....92. *d*
11....275. 1. *c*
15....66. 2 (2) *b*,
219. 1
19....251. 4. *a*
20....98. 1. *a*
20: 9....39. 4
13....229. 1. *b*
27....96. *a*, 161. 4
35....172. 3
39....91. *b*
21: 1....45. 1
8....46
29....164. 2
22: 12....126. 1
23....249. 2. *b*
25....165. 1
27....253. 2. *a*,
270. *c*
35....147. 4
54....119. 1
2 KINGS.
1: 2....\$ 249. 2. *c*,
283. 1
6....36. 2, 39. 4
7....75. 1
10....172. 4
10, 14....250. 2
(2) *a*
16....39. 4
2: 1....16. 3. *b*
10....93. *c*
11....16. 3. *b*
16....208. 3. *c*
21....165. 2
22....165. 3
24....251. 2. *b*
3: 4....253. 2. *a*
23....119. 1
25....65. *b*, 111. 1
27....263. 1
4: 7....220. 1. *b*
16, 23....71. *a*, 2
24....131. 1
25....73. 2. *a*
32....95. *a*
5: 1....39. 1. *a*
3....112. 3
6....104. *j*
7....254. 9. *b*
9....257
18....46, 176. 1
6: 5....271. 4. *b*
8....220. 2. *a*
10....252. 4
11....74. *a*
18....98. 2, 207.
1. *a*
19....88 (pl.)
22....230. 3
23....172. 4

6: 32....\$ 24. *b*
 7: 12....165. 1
 13....246. 3. *a*
 8: 1....71. *a* (2)
 8....249. 2. *c*
 12....126. 1
 13....75. 1
 21....11. 1. *b*, 90
 9: 17....196. *b*
 25....220. 1. *b*
 37....172. 1
 10: 14....118. 3
 30....39. 4
 11: 4....199. *b*
 13....199. *a*
 12: 1....252. 2. *b*
 8....216. 1. *a*
 9....60. 3. *c*, 132. 2
 10....250. 1. *a*
 13: 6....164. 2
 14....263. 1
 15: 1....252. 2. *a*
 10....19. 2
 16....246. 2. *a*
 16: 7....156. 2
 17....253. 2
 17: 13....39. 4. *a*
 36....39. 4
 18: 23....119. 1
 30....126. 1, 271.
 4. *a*
 19: 4....285. 1
 23....254. 2. *a*
 25....175. 2
 29....131. 3
 22: 19....106. *a*
 23: 1....251. 2. *b*
 17....73. 2. *a*, 246.
 3. *a*
 25: 17....251. 2. *b*
 29....177. 3

1 CHRONICLES.

2: 13....\$ 57. 2 (1)
 16....13. *b*
 3: 5....149. 1
 4: 10....100. 2. *a* (1)
 5: 20....74. *a*
 12: 1....14. *a*
 2....150. 1, 180. *a*
 14....260. 2 (2)
 20....14. *a*
 13: 3....104. *i*
 12....51. 2
 15: 24....94. *c*, 180. *a*
 27....180. *a*, 246.
 3. *a*
 17: 4....266. 3. *a*
 20: 2....254. 5
 8....73. *a*, 149. 1
 21: 13....259. 2
 22: 14....250. 2 (3)
 23: 6....59. *a*
 24: 3....59. *a*, 113. 1
 28....275. 1. *c*
 25: 19....251. 4. *a*
 26: 28....245. 5. *b*
 27: 15....251. 4. *a*
 28: 1....36. 1
 5....249. 1. *a*
 29: 17....245. 5. *b*
 18....125. 1

2 CHRONICLES.

1: 4....\$ 245. 5. *b*
 10....164. *b*
 2: 7....14. *a*, 254. 3

3: 3....\$ 247. *a*
 5: 2....119. 1
 12....180. *a*
 6: 42....98. 1
 7: 6....94. *e*
 8: 16....246. 3. *a*
 18....13. *a*
 10: 7....231. 5. *a*
 10....19. 2
 15: 8....246. 3. *a*
 16: 7. 8....119. 1
 12....177. 3
 17: 11....62. 2. *b*, 209.
 2. *d*
 12....282. *c*
 13....275. 1. *c*
 18: 22....249. 2. *b*
 23....38. 4. *a*
 19: 2....112. 5. *c*
 20: 7....105. *a*
 35....96. *a*
 21: 17....125. 1, 260.
 2 (2)
 22: 5....53. 2. *a*
 11....39. 1. *a*
 23: 19....242
 24: 18....249. 2. *b*
 25: 4....254. 7
 26: 15....148. 1, 177. 3
 17....251. 2. *b*
 19....119. 3
 21....198. *a*, 4
 28: 23....94. *e*
 29: 31....65. *b*
 36....245. 5. *b*
 31: 7....148. 1
 14....219. 1. *a*
 32: 15....256. *c*
 30....150. 2 (p.
 182)
 33: 19....199. *c*
 34: 4....126. 1. *b*
 5....220. 1. *b*
 6....43. *b*
 35: 13....57. 1

EZRA.

3: 11....\$ 95. *c*, 150. 5
 7: 25....39. 4
 8: 18....26
 23....99. 3
 25....98. 1. *a*, 207.
 1. *b*, 245. 5. *b*
 26....98. 1. *a*
 29....246. 3. *a*
 31....99. 3
 10: 14....245. 5. *b*
 16....122. 2, 141. 1
 17....245. 5. *b*

NEHEMIAH.

1: 4....\$ 125. 2
 7....282. *b*
 2: 4....111. 2. *e*
 7....111. 2. *b*
 12....39. 4
 13....4. *a*, 164. 5
 3: 13....53. 2. *b*, 62. 1
 20....94. *a*
 33....274. 1
 34....210. *c*
 4: 7....216. 2. *a*
 5: 8....255. 1
 14....65. *a*
 16....112. 3
 6: 6....177. 1
 8....57. 2 (3) *a*,
 164. 3.

6: 11....\$ 233. *a*
 7: 34....251. 3
 8: 2....166. 4
 5....106. *a*, 125. 2
 9: 5....161. 4
 6....71. *a* (2)
 18....63. 1. *a*
 19....249. 1
 26....63. 1. *a*
 28....249. 1. *a*
 32....271. 4. *a*
 35....249. 1. *c*
 10: 39....94. *b*, 113. 2
 11: 17....150. 2
 12: 44....39. 3. *b*
 13: 13....111. 2. *d*
 16....11. 1. *a*
 23....210. *d*

ESTHER.

2: 8....\$ 126. 1
 9....207. 2. *d*
 4: 3....150. 5
 4....161. 2
 14....127. 1
 16....276. 2
 7: 5....82. 1. *a* (1)
 8: 6....269
 15....256
 9: 4....282. *c*
 27....86. *b* (3 pl.)

JOB.

1: 3....\$ 250. 2 (2),
 260. 2. (1)
 5....263. 4, 274.
 2. *d*
 6....245. 3. *b*
 7....45. 1
 10....71. *a* (2)
 11....45. 4, 131. 3
 14....220. 1. *b*, 258.
 3
 21....164. 2
 2: 3....36. 1. *a*
 5....45. 4
 7....46
 10....248. *a*
 3: 3....263. 5
 8....267. *b*
 11....263. 5
 13....263. 1
 25....168. *a*, 172. 3
 4: 2....283. 1. *a*
 4....200. *e*
 6....287. 3
 19....285. 1
 5: 7....93. *b*, 287. 1
 8....263. 1
 16....61. 6. *a*
 18....165. 3
 6: 2....263. 1
 16....96. *b*
 22....60. 3. *b* (2),
 119. 4
 26....126. 1
 7: 3....243. 2. *b*
 5....119. 1, 139. 3
 14....104. *j*, 105. *b*
 18....105. *b*
 8: 8....57. 2 (2) *a*,
 227. 1. *a*
 21....165. 1
 9: 2....22. *b*
 6....88 (pl.)
 15....92. *b*

9: 18....\$ 24. *b*, 105. *a*,
 190. *a*
 30....121. 1
 34....105. *b*
 10: 12....19. 2
 22....61. 6. *a*
 11: 3....94. *a*
 12....139. 3
 15....150. 5
 17....97. 1. *a*, 260.
 2 (2) *c*
 12: 14....111. 1
 21....282. *c*
 13: 9....24. *c*
 15....83. *b*
 21....119. 1
 27....264. *a*
 14: 1....254. 9. *b*
 19....112. 3, 275. 4
 15: 7....227. 1. *a*
 11....260. 2 (2) *b*
 18....121. 2
 22....172. 5
 16: 5....104. *h*
 11....147. 3
 12....161. 2
 13....126. 1, 216.
 1. *b*
 16....60. 3. *b* (2)
 19....19. 2
 17: 2....24. *b*
 3....126. 1
 10....215. 1. *c*
 16....88 (3 f. pl.)
 18: 2....54. 3
 4....91. *b*, 230. 2
 19: 2....105. *c*
 3....94. *c*, 252. 4
 7....113. 1
 15....105. *e*
 16....45. 4
 17....139. 2
 23....88 (pl.), 141.
 1
 29....74, 74. *a*
 20: 4....158. 3
 8....139. 3
 17....255. 3. *a*
 24....112. 5. *c*
 26....60. 3. *c*, 93. *a*,
 111. 2. *e*
 28....140. 2
 21: 5....140. 5
 13....24. *c*
 18....104. *i*
 24....88 (pl.)
 22: 3....283. 2
 20....220. 1. *b*
 21....88 (3 f.), 94
 d, 167. 3
 23: 3....269. *b*
 9....34
 11....79. 3. *a*
 17....86. *b* (2 m.)
 24: 14....83. *b*
 19....285. 3
 21....150. 2
 24....139. 1
 25....264. *a*
 33....220. 2. *c*
 25: 3....220. 1. *b*
 26: 9....180. *a*
 11....161. 4
 27: 3....256. *c*
 4....92. *e*
 12....271. 3
 33....220. 2. *c*
 28: 12....245. 5
 29: 3....139. 2
 6....53. 3. *b*
 14....105. *d*

- 29: 21....\$24. *c*
 30: 8....24. *b*
 26....99. 3. *b*
 31: 5....157. 3
 15....61. 3, 105. *b*,
 161. 3.
 18....273. 3. *a*
 22....27
 24....60. 1. *a*
 32: 2....269. *b*
 10....125. 1
 11....53. 2. *a*, 111.
 2. *c*
 18....164. 2
 33: 5....111. 3. *a*
 9....71. *a* (1)
 13....158. 1
 21....26, 121. 1
 25....180. *a*
 27....158. 2
 30....159. 2
 34: 5....65. *a*
 13....61. 6. *a*
 18....112. 1
 22....91. *b*
 25....216. 1. *a*
 35: 11....53. 3. *a*, 111.
 2. *c*
 87: 6....177. 1
 12....61. 6. *a*
 24....104. *h*
 38: 1....4. *a*
 12....86. *b* (2 m.)
 24....60. 4. *a*, 113. 1
 35....230. 2. *a*
 39: 2....104. *g*
 3....161. 2
 4....112. 5. *c*
 24....165. 2
 40: 2....268. 1. *a*
 21, 22....208. 3. *a*
 22....221. 6. *b*
 41: 1....160. 5
 2....105. *b*
 17....131. 4, 164. 2
 25....172. 5
 26....43, 43. *a*
 42: 2....86. *b* (1 c.)
 13....223. 1. *a*
- PSALMS.
- 1: 1....\$245. 2
 2: 2....247
 3....45. 4, 97. 1
 7....71. *a* (2)
 12....35. 1, 271. 4
 3: 2....141. 1
 3....61. 6. *a*
 8....273. 2
 4: 3....111. 2. *e*
 7....3. 1. *a*, 131. 3,
 165. 1
 5: 9....31. *b*, 150. 1
 11....42
 12....112. 5. *c*, 254.
 9. *b*
 13....31. *b*
 6: 3....42
 4....71. *a*. 2
 7: 6....31. *b*, 60. 2. *a*,
 114
 10....263. 1. *a*
 17....254. 9. *a*
 8: 2....132. 1
 3....94. *b*
 5....199. *e*
 9: 14....141. 1
 15....220. 2. *a*
 16....285. 3
- 9: 17....\$149. 1
 18....219. 1. *a*
 19....126. 1
 10: 2....31. *a*, 286
 5....31. *b*
 8, 10....209. 1. *a*
 12....131. 3
 13, 14....31. *b*
 11: 1....257. 1
 7....220. 2. *c*, 275.
 3. *a*
 12: 3....280. 2
 4....119. 1
 8....73. 1, 249. 2. *b*
 13: 4....271. 3
 5....104. *h*
 16: 5....19. 2. *a*, 90,
 151. 3
 17: 3....139. 2
 9....263. 5. *a*
 18: 6....104. *l*
 10....147. 5
 15....82. 1. *a* (3)
 21....21. 1
 27....142. 2
 41....132. 1
 19: 6....249. 1
 8....254. 9. *b*
 14....11. 1. *b*
 20: 4....63. 1. *c*, 97.
 1. *a*, *b*
 9....243. 1
 22: 2....104. *j*
 9....42
 10....157. 1
 17....156. 3, 199. *b*
 22....272. 3
 32....266. 3
 23: 6....148. 2, 267. *d*
 24: 14....131. 3
 25:6, 7. 2. *a*
 27....71. *a*. 2
 26: 2....98. 1. *a*
 4....112. 3
 27: 10....112. 3
 13....4. *a*
 28: 7....150. 2
 29: 9....111. 1
 30: 4....13. *a*
 8....221. 6. *b*
 13....105. *b*
 31: 10....31. *a*
 14....31. *b*
 24....119. 4
 32: 1....165. 3
 10....249. 1. *a*
 33: 5....266. 1
 34:6, 7. 2. *a*
 35: 8....105. *a*
 10....19. 2. *a*, 22.
b, 215. 1. *c*
 19....102. 3
 25....127. 2
 36: 13....121. 1
 37:6
 9....91. *b*
 15....24. *b*
 23....161. 4
 38: 3....131. 1
 11....92. *a*
 21....19. 2. *a*
 39: 2....97. 1
 5....75. 1
 14....35. 2, 175. 4
 40: 18....71. *a* (2)
 41: 5....119. 3, 164. 5
 42: 9....220. 1. *b*
 10....111. 2. *b*
 44: 5....258. 2
 18, 21....127. 2
 27....61. 6. *a*
- 45: 3....\$92. *a*
 9....199. *b*
 10....14. *a*, 24. *b*
 47: 5....43. *a*
 10....112. 5. *c*
 49: 9....55. 1
 50: 21....112. 3, 282. *b*
 23....105. *b*
 51: 6....263. 1
 7....121. 2
 53: 6....220. 1. *b*
 55: 10....92. *c*
 16....164. 2
 18....274. 2. *a*
 19, 22....19. 2. *a*
 22....141. 1
 57: 2....172. 1, 275.
 1. *a*
 9....247. *b*
 58: 2....88 (pl.)
 4....156. 2
 7....131. 3
 8....139. 3
 9....24. *b*, 214.
 1. *b*
 12....275. 3. *a*
 60: 2....43. *a*
 4....165. 1
 5....253. 2. *a*
 13....287. 1
 61: 1....196. *b*
 62: 4....93. *a*. bis
 10....260. 2 (2) *c*
 12....252. 4
 63: 2....275. 1. *c*
 4....105. *c*
 8....61. 6. *a*
 64: 7....54. 3
 65: 7....112. 5. *c*
 10....104. *h*, 105. *b*
 66: 4....275. 2. *b*
 12....114
 68: 3....91. *b*, 131. 2,
 5, 140. 4
 5....111. 3. *a*
 8....119. 3
 18....21. 1
 21....231. 3. *a*
 69: 10....22. *a*, 104. *i*,
 216. 2. *a*
 19....98. 1. *a*
 24....119. 1
 70: 6....71. *a*. 2
 71: 6....157. 1
 7....256. *b*
 12....158. 2
 23....88. (f. pl.)
 72: 15....105. *b*
 17....159. 3, 247
 20....93. *a*
 73: 2....172. 1
 10....254. 6. *b*
 16....99. 3. *b*
 27....86. *b* (2 m.)
 74: 4....220. 2. *a*
 5....19. 2. *a*
 8....105. *a*
 10....119. 1
 17....11. 1. *b*
 19....196. *b*
 75: 11....161. 4
 76: 3....203. 5. *c*
 4....22. *a*, 126. 2,
 216. 2. *a*
 6....96. *a*
 77: 2....112. 3
 4....172. 3
 10....139. 2
 18....92. *b*
 20....24. *b*
 78: 9....255. 3. *a*
- 78: 63....\$93. *b*
 65....141. 5*
 80: 3....61. 6. *a*
 5, 8....253. 2. *b*
 6....112. 3
 11....98. *a*
 14....4. *a*, 180. *a*
 15....253. 2. *b*
 16....4. *a*, 139. 2
 19....157. 3
 20....253. 2. *b*
 81: 3....45. 5. *a*
 11....119. 1, 246.
 2. *b*
 17....279
 84: 2....200. *c*
 86: 2....19. 2, 126. 1
 88: 17....24. *b*, 92. *a*
 89: 2....216. 2. *a*
 8....111. 3. *b*
 9....253. 2. *b*
 10....131. 4
 40....272. 3
 44....104. *j*
 45....24. *b*, 86. *b*
 (2 m.)
 51....249. 1. *a*
 52....24. *b*, 216.
 2. *a*
 90: 2....263. 1. *b*
 10....22. *a*
 91: 6....140. 1
 12....105. *c*
 92: 2....242. *b*
 16....61. 6. *a*
 93: 1....126. 2
 5....174. 1
 94: 1....94. *d*
 9....126. 1
 17....61. 6. *a*
 19....141. 6
 20....93. *a*, 111.
 2. *e*
 101: 5....92. *b*, 93. *a*
 102: 5....14. *a*
 14....139. 2
 19....266. 3
 103: 3, 4....220. 2. *c*
 4....104. *c*, 246.
 2. *b*
 5....275. 3
 7....263. 5
 13....119. 1, 262. 3
 104: 8....286
 18....249. 1. *c*
 26....119. 1
 28....88 (pl.)
 29....111. 2. *b*,
 151. 2
 105: 15....264
 28....99. 3
 106: 25....114
 47....126. 1
 107: 20....199. *d*
 27....126. 1
 109: 13....173. 3
 23....112. 5. *c*
 110: 4....61. 6. *a*
 111:6
 112:6
 113: 5-9....61. 6. *a*
 6....218
 114: 8....61. 6. *a*
 115: 17....242
 116: 6....141. 2, 150. 2
 12....220. 2. *c*
 15....61. 6. *c*
 19....220. 1. *b*
 118: 10....105. *a*
 11....139. 1
 18....92. *d*, 104. *a*

118: 23....\$166. 1
 119:6
 18....98. 2
 22....139. 2
 43....60. 4. *a*
 47....141. 6
 71....126. 1
 101....165. 2
 117....172. 3
 129....104. *i*
 133....97. 2
 137....275. 1. *a*
 139....24. *b*
 155....275. 1. *a*
 122-124:74. *a*
 122: 4....274. 2. *e*
 123: 1....61. 6. *a*
 4....246. 3. *a*
 124: 4....61. 6. *a*
 125: 3....61. 6. *a*
 5....79. 3. *a*
 127: 2....196. *d*, 254.
 9. *b*
 129:74. *a*
 3....243. 2. *a*
 86....114
 132: 1....174. 6
 6....127. 2
 12....65. *a*, 220.
 2. *a*
 133: 1....24. *a*
 134-137....74. *a*
 134: 2....220. 2. *b*,
 273. 2
 135: 7....94. *e*, 165. 2
 137: 6....104. *c*
 138: 6....147. 2
 139: 1....104. *j*, 147. 5
 2....158. 1
 5....220. 1. *b*
 8....53. 3. *b*, 88
 (1. *c*), 161. 2
 19....83. *b*
 20....57. 2 (3) *a*,
 86. *b* (3 pl.),
 164. 3
 140: 10....172. 3
 13....86. *b* (1. *c*)
 141: 3....24. *b*, 98. 1. *a*
 5....111. 1, 164. 2
 8....60. 4. *a*
 143: 3....165. 2
 6....272. 2. *b*
 144:74. *a*
 2....199. *b*
 145:6
 8....215. 1. *c*
 10....104. *b*
 147: 1....92. *d*
 149: 5....112. 5. *c*

PROVERBS.

1: 10....\$111. 2. *b*,
 177. 3
 20....97. 1. *a*
 22....31. *b*, 60. 3.
c, 111. 2. *e*
 28....105. *c*
 2: 11....104. *b*
 3: 3....125. 1
 12....43. *a*
 17....258. 1
 4: 6....118. 3
 13....24. *b*, 106. *b*
 16....88
 25....150. 1
 5: 22....105. *c*
 6: 3....49

6: 11....\$11. 1. *a*
 21....104. *g*
 27....118. 4
 7: 13....141. 1
 14....53. 2. *a*
 8: 3....31. *a*, 97. 1. *a*
 11....260. 1
 13....166. 2
 15....88
 17....53. 2. *a*, 111.
 2. *b*
 25....263. 1. *b*
 27, 29....141. 3
 10: 3....111. 1
 4....11. 1. *a*, 156. 3
 11....249. 1
 11: 7....208. 3. *c*
 25....150. 5
 12: 25....197. *b*
 13: 23....156. 3
 14: 3....105. *d*
 10....60. 4. *a*, 119. 1
 34....263. 3
 15: 1....24. *a*, 60. 4. *a*
 9....112. 5. *c*
 16: 4....246. 2. *a*
 17: 4....111. 2. *c*, 140.
 5
 10....131. 1
 14....126. 1, 131. 3
 26....242
 18: 5....267. *d*
 19: 7....19. 2. *a*, 215.
 1. *c*
 13....216. 1. *d*
 19....215. 1. *c*
 24....51. 1
 25....94. *d*
 20: 16....111. 3. *a*
 21: 8....56. 2
 13....254. 9. *a*
 15....267. *a*
 22....63. 1. *a*
 22: 11....215. 1. *c*
 21....253. 2
 24....60. 4. *a*
 23: 1....158. 3
 12....243. 2
 24....158. 2, 3
 27....207. 1. *c*
 24: 2....92. *e*
 7....156. 3
 14....97. 1. *b*, 148. 3
 17....91. *b*, 231. 5. *a*
 23....94. *b*
 31....93. *a*, 207. 2.
d, 271. 1
 25: 6....126. 2
 7....60. 3. *b* (1)
 9....174. 4
 11....10. *a*
 17....127. 2
 19....90
 26: 7....141. 1
 18....141. 6
 21....141. 6
 27: 10....215. 1. *c*
 15....83. *c* (2)
 17....140. 1
 25....24. *b*, 216. 2. *a*
 28: 6. 18....203. 3.
 21....94. *b*
 29: 6....140. 1
 30: 4....65. *b*
 6....22. *b*, 66. 1 (2)
a, 151. 2
 8....11. 1. *a*
 9....65. *a*
 17....14. *a*, 24. *b*,
 57. 2 (3) *a*

30: 25....\$200. *e*
 31....229. 1. *a*
 31: 3....199. *a*
 10-31....6
 12....104. *i*
 31....247. *a*

ECCLESIASTES.

1: 4....\$266. 1
 9....256. *c*
 15....161. 4
 17....3. 1. *a*
 18....90
 2: 5....207. 1. *a*
 7....275. 1. *c*
 8....280. 3. *a*
 13....57. 2 (3) *a*,
 231. 3. *b*
 15....260. 2 (2) *a*
 19....230. 4, 283.
 2. *a*
 22....74, 177. 1
 3: 2, 4....267. *b*
 17....245. 5. *a*
 18....74, 139. 2
 4: 2....268. 1. *a*
 9....251. 4
 12....105. *a*
 14....53. 2. *a*, 111.
 2. *c*
 5: 5....113. 2
 7....38. 1. *a*, 201. 2
 8....112. 5. *c*
 7: 16....82. 5. *a*
 22....71. *a* (2)
 24....280. 3
 25....273. 4
 26....91. *b*, 165. 2
 8: 1....177. 3
 9....268. 1
 12....165. 2
 9: 1....139. 2, 216.
 1. *a*
 12....59. *a*, 93. *e*
 18....165. 2
 10: 5....164. 3
 10....121. 2
 17....220. 2. *c*
 11: 3....177. 1
 6....75. 2
 12: 1....201. 2
 4....87
 5....11. 1. *a*, 122.
 2, 140. 5
 6....140. 1, 2
 11....19. 2. *b*, 65. *a*

SONG OF SOLOMON.

1: 6....\$105. *e*, 141.
 1, 207. 1. *a*
 7....45. 5. *a*, 74,
 209. 1. *a*
 8....24. *b*, 260. 2 (2)
 10....174. 1
 2: 5....254. 7
 10....221. 2. *b*
 15....60. 3. *b* (2),
 119. 4
 3: 1....45. 5. *a*
 11....148. 3, 164. 3
 4: 1....254. 4
 2....220. 1. *b*
 5....216. 1. *c*
 9....104. *k*
 5: 2....57. 2 (3) *a*,
 60. 4. *a*

5: 3....\$105. *d*
 9....104. *k*
 12....57. 2 (3) *a*
 6: 5....45. 5. *a*
 6....220. 1. *b*
 9....105. *e*, 275. 5
 11....141. 1
 7: 3....221. 6. *b*
 4....216. 1. *c*
 8....210. *e*
 13....141. 1
 8: 2....199. *b*
 5....104. *i*
 6....22. *a*, 216. 2. *a*

ISAIAH.

1: 3....\$262. 3
 5....256. *c*
 6....60. 2. *a*, 156. 2
 9....262. 1
 11....271. 1
 15....104. *h*, 119. 1
 16....54. 4. *a*, 82.
 5. *a*
 17....185. 2. *c*,
 267. *c*
 18....245. 5. *d*
 21....33. 1, 61. 6. *a*,
 218
 22....245. 5
 24....245. 4
 29....279
 31....60. 3. *b* (2)
 2: 2....265. *b*
 4....207. 1. *a*
 20....43. *b*, 207. 1.
a, 256
 3: 1....280. 3. *a*
 9....273. 3. *a*
 15....24. *a*, 75. 1
 16....172. 5, 209. 3. *a*
 24....53. 3. *a*
 4: 4....262. 1
 5: 10....22. *a*, 216. 2. *a*
 19....97. 1, 97. 1. *a*
 20....10. *a*
 23....275. 6
 28....24. *b*
 6: 1....265. *a*
 2....203. 5. *a*
 5....254. 10
 9....56. 3. *a*, 175. 4
 12....119. 1
 13....92. *d*
 7: 2....157. 1
 4....91. *b*
 11....119. 3, 126. 1
 14....166. 1
 15....267. *c*
 19....156. 4
 25....274. 2. *e*
 8: 2....22. *b*
 11....104. *a*
 17....100. 2. *a* (1)
 23....61. 6. *a*
 9: 3....24. *b*, 221. 5. *a*
 4....142. 1
 6....4. *a*
 12....246. 2. *b*
 17....45. 2
 10: 1....207. 2. *a*,
 247. *b*
 9....22. *b*
 10....260. 2 (2) *c*
 12....255. 3
 13....11. 1. *b*, 57. 5
 (3) *a*, 92. *b*, 174
 1, 231. 3. *b*

- 10: 14....\$245. 5. *d*
 16....147. 4
 17....221. 5. *b*
 27....24. *b*
 34....19. 1, 45. 2
 11: 2....100. 2. *a* (2),
 156. 4
 8....141. 6
 15....60. 3. *a*
 13: 8....65. *b*
 16....91. *c*
 18....92. *e*
 20....53. 3. *a*, 111.
 2. *c*
 14: 6....114
 11....150. 5
 19....95. *a*
 23....57. 2 (2) *a*,
 94. *b*, 161. 2
 31....119. 4
 15: 5....142. 2, 161. 2
 16: 8....277
 9....168. *a*, 174. 4
 10....86. *b* (2 m.),
 161. 4
 17: 8....229. 3. *a*
 11....156. 2, 161. 2
 14....139. 2
 18: 2....139. 3
 4....98. 1. *a*
 5....65. *a*
 19: 3....141. 1
 4....275. 3
 6....24. *c*, 94. *a*,
 180. *a*
 9....199. *c*
 17....11. 1. *a*, 196. *d*
 21....92. *c*
 20: 4....199. *c*
 21: 3....207. 1. *a*
 9....262. 4
 12....112. 1, 172. 1,
 177. 3, 247
 14....111. 2. *c*
 22: 1....254. 6
 5....161. 2
 10....25
 11....221. 7. *a*
 17....161. 2
 19....45. 3, 111. 1
 21....221. 3. *a*
 24....254. 6. *b*
 23: 9....254. 2
 11....54. 3, 94. *b*,
 221. 6. *b*
 13....249. 2. *a*
 17, 18....220. 1. *b*
 18....113. 1
 24: 2....165. 2, 246.
 2. *a*
 3....140. 3, 4
 19....139. 2, 282. *a*
 20....82. 1. *a* (1)
 25: 1....104. *h*
 6....209. 1. *a*
 10....159. 2
 11....119. 1
 26: 5....105. *a*, *b*
 11....254. 9. *a*
 16....86. *b* (3 pl.)
 19....221. 2. *b*
 20....172. 3
 27: 3....105. *d*
 4....127. 3
 8....24. *a*
 11....88 (3 f. pl.)
 12....223. 1. *a*
 28: 3....88 (3 f. pl.),
 91. *c*
 6....60. 3. *a*
 28: 10....\$280. 2
 12....86. *b* (3 pl.)
 13....280. 2
 16....150. 5, 279. *a*
 21....249. 1. *a*
 27....113. 1
 28....282. *a*
 29: 1....131. 2
 7....165. 3
 9....141. 6
 14....90. 279. *a*
 16....283. 2. *b*
 21....86. *b* (3 pl.)
 22....156. 1
 30: 2....157. 1
 5....157. 3
 11....79. 3. *a*, 232. *a*
 12....19. 2, 119. 3
 18....106. *a*, 119. 1,
 139. 2
 19....104. *b*, 106. *a*,
 141. 3
 21....180. *a*, 258. 1
 23....273. 3
 28....160. 4
 29....96. *b*
 31: 4....22. *a*, 43
 32: 1....88
 11....275. 1. *a*
 33: 1....24. *b*, 87, 131.
 2, 141. 3, 258. 3. *a*
 6....255. 2
 7....24. *a*
 9....82. 1. *a* (1)
 10....82. 5. *a*
 12....24. *c*, 149. 1
 15....271. 2
 21....56. 1
 34: 4....140. 2, 245.
 5. *d*
 6....96. *a*
 11....21. 1, 229. 4. *b*
 17....104. *i*
 35: 1....55. 1, 88 (pl.),
 158. 2
 7....275. 4
 36: 8....35. 1, 246. 3. *a*
 9....250. 1. *a*
 15....271. 4. *a*
 37: 23....270. *c*
 32....254. 9. *a*
 38: 5....90. 279. *a*
 14....19. 2
 16....256. *c*
 40: 1....263. 2
 7....22. *b*, 35. 1
 12....215. 1. *c*
 17....260. 2 (2) *c*
 21....263. 2
 24....92. *b*
 30....147. 4
 31....245. 5
 41: 7....90. 270. *b*
 8....285. 1
 14....254. 3
 23....97. 2. *a*, 172. 3
 24....260. 2 (2) *c*
 42: 4....140. 1
 5....126. 1, 221.
 7. *b*
 6....97. 2. *a*
 11....156. 1
 22....65. *a*
 24....267. *c*
 43: 5....105. *b*
 8....94. *d*
 9....91. *d*
 23....112. 3
 44: 2....105. *b*, 193.
 2. *b*
 44: 8....\$147. 3
 13....19. 2, 60. 3. *b*
 (2), 120. 1
 16....141. 2
 17....13. *a*
 18....156. 2
 21....102. 2
 27....111. 3. *a*
 45: 1....139. 2
 11....118. 3
 47: 1....269. *b*
 2....88 (f. s. & m.
 pl.), 111. 3. *a*
 5....269. *b*
 10....102. 3, 104. *c*
 12....285. 2. *a*
 13....220. 2. *a*
 14....104. *i*
 48: 7....104. *g*
 8....87
 11....39. 1. *a*
 49: 8....207. 1. *a*
 18....65. *b*
 26....112. 3, 273. 1
 51: 14....126. 1
 15....126. 1
 20....57. 2 (3) *a*
 21....255. 2
 52: 5....96. *a*, *b*, 122.
 2, 131. 6, 150. 2
 7....174. 1
 11....140. 4
 14....60. 3. *b* (2)
 53: 2....111. 1
 3....94. *e*
 4....254. 9. *b*, 262. 4
 5....60. 2. *a*, 142. 1
 10....175. 1
 11....249. 1. *a*
 54: 1....207. 1. *a*
 5....201. 2
 6....104. *c*
 9....125. 2
 12....22. *b*
 55: 5....104. *b*
 11....273. 3
 56: 3....105. *a*, 245.
 5. *b*
 12....164. 5
 57: 5....140. 2
 6....24. *b*
 8....88 (2 f.)
 13....119. 3
 58: 3....24. *b*, 131. 2
 216. 2. *a*
 9....125. 2
 10....216. 1. *b*
 59: 3....83. *c*. (2),
 122. 2
 5....112. 3, 156. 4,
 196. *d*
 10....189
 12....127. 2
 13....92. *b*, *d*, 174. 1
 16....104. *i*
 17....172. 4
 60: 1....157. 2
 4....88 (f. pl.)
 7....105. *c*
 9....104. *e*
 10....105. *e*
 61: 1....43. *b*
 62: 2....105. *d*
 3....16. 1
 63: 3....94. *a*, 119. 1
 16....105. *a*
 19....86. *a*
 64: 2....86. *a*
 5....132. 3
 6....161. 3
 64: 8....\$94. *d*
 10....139. 1
 65: 20....165. 2, 248
 24....263. 1. *b*
 66: 12....142. 1
 13....45. 5
 20....39. 1. *a*
 JEREMIAH.
 1: 5....\$105. *d*
 11....266. 2
 2: 11....11. 1. *b*, 230. 3
 12....111. 3. *a*
 19....105. *e*
 21....220. 1. *b*, 249.
 1. *b*
 24....105. *c*
 27....104. *k*
 34....277
 36....111. 2. *b*
 3: 3....267. *b*
 5....86. *b* (2 f.),
 131. 2
 6....172. 3
 7....249. 1. *a*
 8....60. 3. *b* (2),
 207. 1. *a*
 10....249. 1. *a*
 11....207. 1. *a*
 22....177. 3
 4: 3....158. 2
 7....24. *b*, 221. 5. *a*
 13....141. 1
 19....86. *b* (2 f.)
 30....71. *a* (2),
 275. 5
 31....156. 1
 5: 6....141. 1
 7....75. 2, 125. 1
 13....245. 5. *b*
 22....56. 1, 105. *b*, *c*
 26....139. 2
 6: 27....185. 2. *c*
 7: 4....280. 3. *b*
 10....65. *a*
 13....282
 27....104. *b*
 29....141. 1
 8: 11....165. 3
 22....230. 2
 9: 2....94. *c*
 17....118. 4
 19....220. 1. *b*
 10: 5....57. 2 (3) *a*, 86.
b (3 pl.), 164. 3
 12....88
 17....89 (f. s. & m.
 pl.)
 11: 15....220. 1. *b*
 12: 5....94. *a*
 9....229. 3
 10....121. 2
 17....92. *d*
 13: 5....127. 1
 7....147. 2
 13....36. 1
 19....172. 1, 275.
 2. *b*
 21....60. 3. *b* (1),
 86. *b* (2 f.)
 25....60. 2. *a*
 15: 3....119. 1
 10....93 (pl.), 104.
k
 15....106. *b*
 17....112. 5. *c*
 16: 16....158. 1, 249.
 1. *a*

17: 3....\$221. 6. *b*
 4....86. *o* (2 m.),
 112. 3
 17....172. 3
 18....94. *d*
 18: 23....46, 172. 3,
 175. 3
 19: 11....165. 1
 20: 9....22. *b*
 21: 3....88 (pl.)
 4....39. 4
 13....131. 1
 22: 3....185. 2. *c*
 6....13. *b*
 14....161. 4, 199. *c*
 15....94. *a*
 20....234. *a*
 23....61. 6. *a*, 86.
b (2 f.) 90 (2 f.
s), 140. 2
 24....105. *b*
 26....104. *i*
 29....280. 3. *b*
 23: 13....131. 6
 23....254. 6. *b*
 29....161. 2
 37....104. *b*
 39....177. 3
 24: 2....91. *c*
 25: 3....94. *b*
 16....96. *a*
 26....246. 3. *a*
 34....161. 5
 36....57. 2 (3) *a*,
 234. *c*
 26: 9....165. 3
 21....44. *b*
 27: 3....249. 1. *c*
 18....156. 2
 20....13. *a*
 28: 16....245. 3. *b*
 29: 8....94. *e*, 112. 5. *c*
 23....229. 1. *a*
 25....220. 1. *b*
 27....24. *b*
 30: 16....139. 3
 19....276. 1
 31: 12....87, 119. 3
 18....273. 4
 21....249. 2. *b*
 32....112. 3
 33....16. 3. *b*, 105. *d*
 38....46
 32: 4....91. *b*, 131. 5
 9....98. 1. *a*
 12....246. 3. *a*
 14....249. 1. *c*
 33....92. *d*
 35....164. 2
 37....10. *a*
 44....268. 1
 33: 8....13. *a*
 24....45. 1
 26....11. 1. *b*
 34: 1....44. *a*
 36: 16....272. 3
 23....251. 1
 37: 12....113. 2
 14....266
 16....209. 3. *a*
 38: 9....270. *c*
 12....56. 4
 14....249. 1. *c*
 39: 18....92. *d*
 40: 1....57. 2 (2) *a*
 3....249. 1. *c*
 41: 6....282. *c*
 42: 2....175. 2
 6....46, 71. *a* (1)
 10....53. 2. *b*, 148. 2

44: 18....\$271. 1
 19....104. *e*
 23....166. 1
 25....160. 4
 46: 7, 8....122. 2
 8....96. *a*, 111. 2. *d*
 11....86. *b* (2. f.)
 20....43. *b*
 48: 11....159. 1
 19....280. 3. *a*
 32....246. 3. *a*
 49: 3....54. 4. *a*, 82.
 5. *a*
 8....95. *d*
 10....165. 1, 262. 4
 11....88 (3 f. pl.),
 98. 1
 15, 17....275. 2. *b*
 18....45. 4
 20....140. 5
 24....104. *i*, 275. 4
 28....141. 1
 37....86. *b* (2 m.),
 112. 3, 5. *c*, 139. 3
 50: 3....156. 2
 5....71. *a* (3),
 91. *d*
 6....275. 2
 11....196. *d*
 20....165. 2
 23....91. *a*
 27....111. 3. *a*
 34....94. *b*, 114,
 158. 3
 44....105. *b*
 51: 3....46
 9....165. 2, 3
 13....90 (2 f. s.)
 30....24. *c*
 33....94. *b*
 34....165. 2
 50....151. 1
 58....24. *c*, 149. 1
 52: 13....254. 6. *b*
 LAMENTATIONS.
 1:\$6
 1: 1....33. 1, 61. 6. *a*,
 218
 4....149. 1, 199. *a*
 8....141. 3
 12....142. 1
 16....207. 1. *a*, 209.
 1. *a*, 271. 1
 17....272. 2. *b*
 20....60. 3. *b* (2),
 92. *a*
 2:6
 2: 8....126. 1
 11....92. *a*, 113. 1,
 2, 115
 15, 16....74. *a*
 3:6
 3: 12....196. *d*
 14....199. *b*
 22....54. 3, 216.
 2. *a*
 33....150. 2 (p. 182)
 42....71. *a* (1)
 45....267. *c*
 48....147. 2
 53....53. 3. *a*, 150.
 2 (p. 182)
 58....158. 1
 4:6
 4: 1....96. *b*, 177. 3
 3....43. *b*
 9....39. 3. *b*, 45. 5. *a*

4: 14....\$83. *c*. 2, 123.
 2
 17....236. 2
 5: 5....160. 5
 EZEKIEL.
 1: 4....\$53. 2. *a*
 6....203. 5. *a*
 11....220. 2. *c*
 14....179. 1. *a*, 268.
 1. *a*
 2: 10....53. 2. *a*, 53. 3. *a*
 3: 7....254. 10
 15....139. 3
 20....88 (f. pl.)
 4: 3....54. 1
 9....199. *a*
 12....157. 3
 5: 12....220. 1. *b*
 13....121. 3, 131. 6
 16....119. 1
 6: 3....208. 3. *c*
 6....147. 4
 8....173. 2
 9....24. *c*
 11....98. 2
 14....280. 3. *a*
 16....118. 4
 7: 17....203. 5. *a*
 24....141. 1, 216.
 2. *a*
 25....196. *c*
 27....118. 4
 8: 2....66. 2 (2) *a*
 3....165. 3
 6....75. 1, 119. 3
 16....90. (2 m. pl.),
 176. 1
 9: 2....249. 1. *c*
 8....120. 2
 10....254. 9. *b*
 10: 17....157. 1
 13: 2....207. 1. *b*, 255.
 1
 8....199. *c*
 11....71. *a* (2)
 17....220. 1. *b*
 19....157. 3
 20....24. *b*, 71. *a*
 (2), 220. 2. *c*
 14: 3....53. 1. *a*, 91.
b, *c*, 119. 1
 8....141. 3
 15: 5....104. *i*
 16: 4....60. 4. *a*, 93.
a, 95. *c*, 121. 1,
 126. 1, 127. 1,
 150. 5, 221. 6. *b*,
 282. *a*
 5....87, 95. *a*, 111.
 3. *a*, 150. 5
 8, 10....99. 3. *b*
 22....86. *b* (2 f.)
 27....256. *b*
 28....127. 1
 31....173. 2
 33....60. 3. *b* (2),
 120. 1
 34....14. *a*, 19. *b*
 36....91. *b*
 50....128
 52....92. *d*, 220. 2. *a*
 53....220. 1. *b*
 57....156. 3
 59....86. *b* (1 c.)
 17: 5....132. 2
 9....166. 2, 191. 4,
 216. 2. *a*

17: 15....\$65. *b*
 23....88 (f. pl.)
 18: 26....221. 5. *b*
 32....287. 1
 19: 2....196. *d*
 20: 9....140. 4
 16....271. 4. *b*
 21....65. *b*
 27....119. 3
 36....91. *c*
 37....53. 2. *a*
 21: 15....24. *c*, 177. 1
 15, 16....93. *e*
 18....121. 1
 19....219. 1. *a*
 21....180. *a*
 26, 28....87
 29....91. *b*, 106. *a*
 31....94. *b*, 196. *c*
 32....280. 3. *b*
 33....111. 2. *c*
 34....87
 22: 20....131. 2
 23: 5....111. 1
 16. 20....97. 1. *a*
 19....175. 3
 42....21. 1
 48....83. *c* (2), 150.
 3 (p. 182)
 49....165. 2, 220.
 1. *b*
 24: 10....197. *b*
 11....140. 1
 12....172. 1
 26....128, 189. *b*
 25: 6....57. 2 (3) *a*,
 106. *a*, 125. 2
 13....219. 1. *b*
 15....57. 2 (3) *a*
 26: 2....140. 2
 9....19. 2. *c*, 221.
 5. *a*
 15....113. 1, 2
 18....112. 5. *c*
 21....234. *a*
 27: 3....90 (2 f. s.)
 8....156. 3
 9....24. *c*, 216. 1. *a*
 12....22. *a*
 15....13. *a*
 19....93. *b*
 23....54. 2
 26....156. 3
 30....96. *b*
 31....11. 1. *a*, 196. *d*
 28: 8....86. *b* (2 m.)
 9....230. 4
 13....19. 2. *b*, 161. 4
 14....71. *a* (2)
 15....61. 6. *a*, 104. *b*
 16....53. 2. *a*, 111.
 2. *c*, 165. 3
 17....168. *a*, 172. 2
 18....104. *i*, 184. *b*,
 216. 1. *d*
 23....92. *a*
 24....139. 3
 24, 26....156. 3
 29: 3....102. 1. *a*
 15....166. 5
 18....95. *a*
 30: 16....254. 6. *b*
 25....112. 3
 31: 3....140. 5
 5....11. 1. *a*, 86. *b*
 8....11. 1. *a*, 199
 15....93. *c*
 32: 16....88 (f. pl.)
 18....11. 1. *b*
 19....95. *a*, *d*

- 32: 20....\$ 89 (f. s. & m. pl.)
 32....95. *a*
 33: 12....166. 2
 13....221. 5. *b*
 30....53. 2. *b*, 223.
 1. *a* bis
 34: 12....249. 1. *b*
 17....71. *a* (2)
 31....71. *a* (2)
 35: 6....105. *d*
 8....216. 1. *d*
 9....147. 2
 11....220. 2. *a*
 12....63. 1. *a*
 36: 3....139. 2, 141. 1
 5....220. 1. *b*
 8....221. 5. *c*
 11....161. 5
 13....71. *a* (2)
 28....71. *a* (1)
 35....73. 2. *a*
 37: 7....88 (2 f. pl.)
 9....131. 3
 10....131. 6
 17....119. 1, 223.
 1. *a*
 38: 8....161. 4
 23....96. *b*
 39: 26....165. 3
 27....249. 1. *b*
 40: 4....65. *b*
 16....220. 2. *c*
 22....250. 2 (3)
 43....19. 2. *b*
 41: 7....141. 1
 9, 11....160. 5
 15....220. 2. *c*
 22....274. 2. *c*
 25....19. 2. *a*
 42: 5....45. 1, 57. 2
 (2) *a*, 111. 2. *b*
 43: 13....197. *b*
 18....113. 1
 20....104. *j*
 24....100. 2. *a* (2)
 27....177. 3
 45: 16....246. 3. *a*
 46: 17....86. *b*
 22....95. *e*
 47: 7....102. 3. *a*
 8....164. 3
 11....11. 1. *a*, 199
 15....246. 3. *a*
 48: 10....39. 4. *a*
 16....46
 18....220. 1. *b*

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- 1: 8....\$119. 1
 13....172. 3
 17....250. 2 (2) *a*,
 251. 4. *a*
 2: 1....99. 3. *a*, 119. 1
 3: 3....22. *b*
 25....94. *e*
 5: 9....203. 5. *c*
 11....22. *b*
 8: 1....245. 5. *b*
 11....95. *a*
 13....98. 1. *a*, 247,
 249. 1. *b*
 16....73. 2. *a*
 22....88 (3. f. pl.)
 9: 2....158. 1
 19....119. 3, 125. 1
 25....97. 2, 225. 2

- 10: 14....\$177. 3, 285. 2
 17....51. 2
 11: 6....11. 1. *b*
 12....19. 2. *a*
 14....131. 6
 30....11. 1. *b*
 31....249. 1. *b*
 34....91. *b*
 35....94. *b*
 36....82. 5. *a*
 40....126. 1
 44....196. *d*
 12: 13....199. *a*

HOSEA.

- 1: 2....\$255. 2
 6....269
 2: 14....104. *g*
 16....221. 7. *a*
 3: 2....24. *b*
 4: 2....267. *a*
 6....11. 1. *a*, 104.
b
 13....118. 4
 18....43. *b*, 92. *a*,
 122. 1, 148. 3
 5: 2....119. 3
 8....272. 2. *b*
 11....269
 6: 2....172. 3
 4....269
 9....174. 3
 7: 4....106. *a*, 111. 3.
a, 158. 3
 6....22. *a*
 12....150. 1
 8: 2....60. 3. *a*, 275.
 2. *b*
 3....105. *a*
 6....275. 2. *b*
 12....88
 9: 2....119. 1
 4....208. 3. *c*
 10....119. 3
 10: 10....105. *d*
 11....61. 6. *a*
 12....158. 2
 13....61. 6. *a*
 14....11. 1. *a*, 156.
 3
 11: 3....94. *a*, 115,
 132. 2
 4....57. 2 (2) *a*,
 111. 2. *d*
 7....177. 3
 7, 8....56. 4
 12: 1....104. *l*, 201. 2
 4....274. 2. *b*
 5....105. *b*
 13: 3....92. *b*
 14....19. 2, 221. 5.
a, 275. 2. *b*
 15....177. 3
 14: 1....88 (3. f. pl.),
 209. 1. *a*
 3....256. *c*

JOEL.

- 1: 2....\$230. 4
 8....254. 9. *b*
 17....24. *b*, 190. *a*
 20....275. 4
 2: 5....60. 3. *b* (1)
 3: 3....263. 5. *a*
 4: 11....91. *d*, 131. 1
 18....271. 1

AMOS.

- 1: 11....\$104. *e*, 275.
 2. *b*
 13....125. 2
 2: 4....119. 3
 3: 11....86. *a*, 140. 2
 15....156. 4
 4: 2....165. 2
 3....86. *b* (2 pl.)
 5: 11....92. *b*, 161. 3
 15....139. 3
 21, 25....24. *b*
 6: 2....54. 2, 253.
 2. *b*
 10....243. 1
 7: 1....199. *c*
 8: 4....94. *b*, 231.
 5. *a*
 8....53. 2. *a*, 53.
 3. *a*, 128
 9: 1....125. 1
 8....94. *b*

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- ver. 4....\$158. 3
 9....183. *a*
 11....45. 2, 106. *a*
 13....105. *b*
 16....156. 4

JONAH.

- 1: 5....\$114
 2: 1....125. 2
 10....61. 6. *a*
 3: 3....254. 5
 4: 11....22. *b*

MICAH.

- 1: 7....\$92. *c*
 9....275. 1. *a*
 10....53. 3. *a*, 96. *b*
 15....164. 2
 16....89 (f. s. & m. pl.)
 2: 3....274. 2. *e*
 4....141. 2
 6....275. 1. *a*
 7....229. 4. *a*
 8....88 (pl.)
 12....92. *d*, 246.
 2. *a*
 3: 12....199. *a*, 245. 4
 4: 6....151. 2
 8....111. 2. *b*
 10....158. 2
 10, 13....157. 2
 5: 2....262. 1
 6: 10....57. 2 (1)
 13....139. 3
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INDEX III

HEBREW WORDS ADDUCED OR REMARKED UPON.

Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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Designations of imperfect verbs § 76. 3.

POSTSCRIPT

THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מה**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.

The following twelve pages contain the folded leaf which was at the end of the book, which was intended to be detached and mounted.

These pages are organized so that you can print them, cut them, and tape them back together.

They overlap slightly so that you may determine the proper positioning and not have violence done to any of the Hebrew words in the process.

They will fit together as illustrated:

	A	B	C
	1	2	3 4
X	5	6	7 8
Y	9	10	11 12

PRETERITE.

	Perfect.	פ Gutt.	פ Gutt.	ל" Gutt.	פ
Kal.	קָטַל	עָמַד	בָּאֵל	שָׁלַח	נָבֵשׁ
2 s. m.	קָטַלְתָּ	עָמַדְתָּ	בָּאֵלְתָּ	שָׁלַחְתָּ	נָבֵשְׁתָּ
Niphal.	נִקְטַל	נִעְמַד	נִבְאֵל	נִשְׁלַח	נִבְשׁ
2 s. m.	נִקְטַלְתָּ	נִעְמַדְתָּ	נִבְאֵלְתָּ	נִשְׁלַחְתָּ	נִבְשְׁתָּ
Piel.	קִטַּל	עִמַּד	בִּיאֵל	שִׁלַּח	נִבְשׁ
2 s. m.	קִטַּלְתָּ	עִמַּדְתָּ	בִּיאֵלְתָּ	שִׁלַּחְתָּ	נִבְשְׁתָּ
Pual.	קֻטַּל	עֻמַּד	בּוּאֵל	שֻׁלַּח	נִבְשׁ
2 s. m.	קֻטַּלְתָּ	עֻמַּדְתָּ	בּוּאֵלְתָּ	שֻׁלַּחְתָּ	נִבְשְׁתָּ
Hiphal.	הִקְטִיל	הִעֲמִיד	הִבְאִיל	הִשְׁלִיחַ	הִבְשִׁי
2 s. m.	הִקְטַלְתָּ	הִעֲמַדְתָּ	הִבְאִילְתָּ	הִשְׁלַחְתָּ	הִבְשִׁיתָ
Hophal.	הִקְטַל	הִעֲמַד	הִבְאֵל	הִשְׁלַח	הִבְשׁ
2 s. m.	הִקְטַלְתָּ	הִעֲמַדְתָּ	הִבְאֵלְתָּ	הִשְׁלַחְתָּ	הִבְשִׁיתָ
Hithpael.	הִתְקַטַּל	הִתְעַמַּד	הִתְבְּאֵל	הִתְשַׁלַּח	הִתְבְּשׁ
2 s. m.	הִתְקַטַּלְתָּ	הִתְעַמַּדְתָּ	הִתְבְּאֵלְתָּ	הִתְשַׁלַּחְתָּ	הִתְבְּשִׁיתָ

GENERAL VIEW OF TH

TERITE.

פ"ה	פ"ד	פ"ג	פ"ב	פ"א	פ"ה	Pe
נָגַשׁ	נָסַב	נָשַׁב	נָקַם	נָמַצָא	נָלָה	Kal. !
נָגַשְׁתָּ	נָסַבְתָּ	נָשַׁבְתָּ	נָקַמְתָּ	נָמַצַּאתָ	נָלִיתָ	fem. pl. לָנָה
נִגַּשׁ	נִסַּב	נִשַּׁב	נִקּוּם	נִמְצָא	נִלָּה	Niphal. !
נִגַּשְׁתָּ	נִסַּבְתָּ	נִשַּׁבְתָּ	נִקְוַמוֹתָ	נִמְצַאתָ	נִלִּיתָ	fem. pl. לָנָה
נִגַּשׁ	נִסַּב	נִשַּׁב	נִקְוָם	נִמְצָא	נִלָּה	Piel. !
נִגַּשְׁתָּ	נִסַּבְתָּ	נִשַּׁבְתָּ	נִקְוַמְתָּ	נִמְצַאתָ	נִלִּיתָ	fem. pl. לָנָה
נִגַּשׁ	נִסַּב	נִשַּׁב	נִקְוָם	נִמְצָא	נִלָּה	Pual. !
נִגַּשְׁתָּ	נִסַּבְתָּ	נִשַּׁבְתָּ	נִקְוַמְתָּ	נִמְצַאתָ	נִלִּיתָ	fem. pl. לָנָה
הִנָּשׁ	הִנָּסַב	הִנָּשַׁב	הִנָּקַם	הִנָּמַצָא	הִנָּלָה	Hiphil. ל
הִנָּשְׁתָּ	הִנָּסַבְתָּ	הִנָּשַׁבְתָּ	הִנָּקַמְתָּ	הִנָּמַצַּאתָ	הִנָּלִיתָ	fem. pl. לָנָה
הִנָּשׁ	הִנָּסַב	הִנָּשַׁב	הִנָּקַם	הִנָּמַצָא	הִנָּלָה	Hophal. !
הִנָּשְׁתָּ	הִנָּסַבְתָּ	הִנָּשַׁבְתָּ	הִנָּקַמְתָּ	הִנָּמַצַּאתָ	הִנָּלִיתָ	fem. pl. לָנָה
הִתְנָשׁ	הִתְנָסַב	הִתְנָשַׁב	הִתְנָקַם	הִתְנָמַצָא	הִתְנָלָה	Hithpael. ל
הִתְנָשְׁתָּ	הִתְנָסַבְתָּ	הִתְנָשַׁבְתָּ	הִתְנָקַמְתָּ	הִתְנָמַצַּאתָ	הִתְנָלִיתָ	fem. pl. שְׁלָנָה

THE VERB.

FUTURE.

[illegible]

FUTURE.

t.	פֿל	ע"ע	פֿר	צו	לֹא	לֹה
יִזְ	יִזְשׁ	יִזְסב	יִזְשב	יִקום	יִמְצֵא	יִגְלֶה
יִזְ	יִזְשׁנָה	יִזְסבִּינָה	יִזְשבֵּנָה	יִקוּמִינָה	יִמְצֵאנָה	יִגְלִינָה
יִזְ	יִזְשׁ	יִזְסב	יִזְשב	יִקום	יִמְצֵא	יִגְלֶה
יִזְ	יִזְשׁנָה	יִזְסבֵּנָה	יִזְשבֵּנָה	יִקוּמֵנָה	יִמְצֵאנָה	יִגְלִינָה
יִזְ	יִזְשׁ	יִזְסבֵּב	יִזְשבֵּב	יִקוּמֵם	יִמְצֵא	יִגְלֶה
יִזְ	יִזְשׁנָה	יִזְסבֵּבֵנָה	יִזְשבֵּבֵנָה	יִקוּמֵמֵנָה	יִמְצֵאנָה	יִגְלִינָה
יִזְ	יִזְשׁ	יִזְסבֵּב	יִזְשבֵּב	יִקוּמֵם	יִמְצֵא	יִגְלֶה
יִזְ	יִזְשׁנָה	יִזְסבֵּבֵנָה	יִזְשבֵּבֵנָה	יִקוּמֵמֵנָה	יִמְצֵאנָה	יִגְלִינָה
יִזְ	יִזְשׁ	יִזְסב	יִזְשבֵּב	יִקום	יִמְצֵא	יִגְלֶה
יִזְ	יִזְשׁנָה	יִזְסבִּינָה	יִזְשבֵּבֵנָה	יִקוּמֵנָה	יִמְצֵאנָה	יִגְלִינָה
יִזְ	יִזְשׁ	יִזְסב	יִזְשבֵּב	יִקום	יִמְצֵא	יִגְלֶה
יִזְ	יִזְשׁנָה	יִזְסבֵּבֵנָה	יִזְשבֵּבֵנָה	יִקוּמֵמֵנָה	יִמְצֵאנָה	יִגְלִינָה
יִזְ	יִזְשׁ	יִזְסבֵּב	יִזְשבֵּב	יִקום	יִמְצֵא	יִגְלֶה
יִזְ	יִזְשׁנָה	יִזְסבֵּבֵנָה	יִזְשבֵּבֵנָה	יִקוּמֵמֵנָה	יִמְצֵאנָה	יִגְלִינָה

Hithpael.	הִתְקַטֵּף	הִתְעַמֵּד	הִתְבַּאֵל	הִשְׁתַּלַּח	הִתְנַשֵּׂא
2 s. m.	הִתְקַטֵּףְךָ	הִתְעַמֵּדְךָ	הִתְבַּאֵלְךָ	הִשְׁתַּלַּחְךָ	הִתְנַשֵּׂאְךָ
INFINITIVE					
Kal.	קָטַף	עָמַד	בָּאֵל	שָׁלַח	נָשָׂא
Const.	קָטַל	עָמַד	בָּאֵל	שָׁלַח	נָשָׂא
Niphal.	הִקְטִיל	הִעָמַד	הִבָּאֵל	הִשְׁלַח	הִנָּשָׂא
Const.	הִקְטִיל	הִעָמַד	הִבָּאֵל	הִשְׁלַח	הִנָּשָׂא
Piel.	קָטַל	עָמַד	בָּאֵל	שָׁלַח	נָשָׂא
Const.	קָטַל	עָמַד	בָּאֵל	שָׁלַח	נָשָׂא
Pual.	קָטַל	עָמַד			נָשָׂא
Const.	[קָטַל]				
Hiphil.	הִקְטִיל	הִעָמַד	הִבָּאֵל	הִשְׁלַח	הִנָּשָׂא
Const.	הִקְטִיל	הִעָמַד	הִבָּאֵל	הִשְׁלַח	הִנָּשָׂא
Hophal.	הִקְטִיל	הִעָמַד	הִבָּאֵל	הִשְׁלַח	הִנָּשָׂא
Const.	הִקְטִיל				
Hithpael.	הִתְקַטֵּף	הִתְעַמֵּד	הִתְבַּאֵל	הִשְׁתַּלַּח	הִתְנַשֵּׂא

DECLENSIC

CHANGES PRODUCED BY ADDING,

I. The feminine ending ךָּ.

1. In the infinitive there is no change

1A
X

1B
X

הַתְּבַלִּית הַתְּמַצֵּאת הַתְּקוֹמֶמֶת הַתְּיָשֵׁב הַסְּחִיבֶבֶת הַתְּנַגֵּשׁ

Hithpael.
fem. pl. תְּלָנָה

INITIATIVE.

נָגַשׁ	סָבַב	יָשָׁב	קָוָם	מָצָא	בָּלָה
נָשָׂת	סָב	שָׁכַח	קָוָם	מָצָא	בָּלָת
הִנָּגַשׁ	הִסָּבַב		הִקָּוָם	הִמָּצָא	הִבָּלָה
הִנָּגַשׁ	הִסָּב	הִנָּשָׁב	הִקָּוָם	הִמָּצָא	הִבָּלָת
נָגַשׁ	סָבַב	יָשָׁב		מָצָא	בָּלָה
נָגַשׁ	סָבַב	יָשָׁב	קוֹמָם	מָצָא	בָּלָת
נָגַשׁ		יָשָׁב			בָּלָת
הִנָּגַשׁ	הִסָּב	הִנָּשָׁב	הִקָּם	הִמָּצָא	הִבָּלָה
הִנָּגַשׁ	הִסָּב	הִנָּשָׁב	הִקָּם	הִמָּצָא	הִבָּלָת
הִנָּגַשׁ		הִנָּשָׁב		הִמָּצָא	הִבָּלָה
הַתְּנַגֵּשׁ	הַסְּחִיבֶבֶת	הַתְּיָשֵׁב	הַתְּקוֹמֶמֶת	הַתְּמַצֵּאת	הַתְּבַלִּית

Kal.
Niphal.
Piel.
Hiphil.
Hithpael.
Kal.
pass.
Niphal.
Piel.

CONVERSION OF NOUNS.

THE CONSTRUCT STATE.

1. The feminine ה, becomes הַ; the dual ים and the plural ים.

1A
Y

1B
Y

ים. **ural**

PARTICIPLES.

1.

Separate Form.

sing.

אֱלֹהֵי, אֲנֹכִי

Suffix.

כ

With Union Vowels of Verbs.

כח

כ

(פֿרי) פֿרי

plur.

אֶנֶךְ, בְּחַנְךָ, אֶבְחַנְךָ

כר

כר

בר.

פר

7 (b) (7) (C)

תַּחֲמִצָה תַּחֲמִצְנָה תַּחֲמִצְכֶּנָה תַּחֲקוּמְכֶנָה תַּחֲקוּמְנָה תַּחֲיָשְׁכֶּנָה תַּחֲיָשְׁנָה

IMPERATIVE.

שִׁל	פֹּשׁ	סֹב	יֹשֵׁב	קוּם	מִצֵּא	בִּלֵּה
הִפֵּן	הִפְּשׁ	הִפֵּב	הִיָּשֵׁב	הִקּוּם	הִמִּצֵּא	הִבִּלֵּה
שִׁל	נִפֵּשׁ	סוּבֵב	יִשָּׁב	קוּמִים	מִצֵּא	בִּלֵּה
הִפֵּן	הִפְּשׁ	הִפֵּב	הוּשֵׁב	הִקּוּם	הִמִּצֵּא	הִבִּלֵּה
הִפֵּן	הִתְנַפֵּשׁ	הִסְתוּבֵב	הִתְיָשֵׁב	הִתְקוּמִים	הִתְמִצֵּא	הִתְבִּלֵּה

PARTICIPLES.

שִׁל	נִפֵּשׁ	סוּבֵב	יֹשֵׁב	קוּם	מִצֵּא	בִּלֵּה
שִׁל	נִפְּשׁ	סוּבֵב	יֹשֵׁב	קוּם	מִצֵּא	בִּלֵּה
נִפֵּשׁ	נִפֵּשׁ	נִפֵּשׁ	נִפֵּשׁ	נִקּוּם	נִמִּצֵּא	נִבִּלֵּה
מִנֵּשׁ	מִנִּפֵּשׁ	מִסוּבֵב	מִיָּשֵׁב	מִקּוּמִים	מִמִּצֵּא	מִבִּלֵּה
מִנֵּשׁ	מִנִּפֵּשׁ	מִסוּבֵב	מִיָּשֵׁב	מִקּוּמִים	מִמִּצֵּא	מִבִּלֵּה
מִנֵּשׁ	מִנִּפֵּשׁ	מִסוּבֵב	מִיָּשֵׁב	מִקּוּמִים	מִמִּצֵּא	מִבִּלֵּה
מִנֵּשׁ	מִנִּפֵּשׁ	מִסוּבֵב	מִיָּשֵׁב	מִקּוּמִים	מִמִּצֵּא	מִבִּלֵּה
מִנֵּשׁ	מִנִּפֵּשׁ	מִסוּבֵב	מִיָּשֵׁב	מִקּוּמִים	מִמִּצֵּא	מִבִּלֵּה

SONAL PRONOUNS.

With Union Vowels of Verbs.			With Sing. Nouns.	With Dual & Plural Nouns.
אֲנִי	אֲנִי	אֲנִי (אֲנִי)	אֲנִי	אֲנִי
אַתָּה	אַתָּה	אַתָּה	אַתָּה (אַתָּה)	אַתָּה
הוּא	הוּא	הוּא (הוּא)	הוּא	הוּא

I. The feminine ending ה.

1. In a simple ultimate there is no change.
2. If the ultimate is mixed a Segholate form is adopted.

II. The feminine ה., the plural ים. or וֹת, and the dual ים..

In a mixed ultimate,

1. Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets.
2. The final letter is doubled in nouns from contracted roots, in those in which consonants concurring at the end have coalesced, and in a few others.
3. Segholates resume their primary monosyllabic form before the feminine ending ה.; in the plural and occasionally in the dual they receive pretonic Kamets, and the original vowel of the monosyllable falls away.

In a simple ultimate,

1. ה. is rejected.
2. י. becomes יָה., יִים. or יִם., יוֹת.
3. י and יִ rarely occur, see § 209. 3.

In the penult,

Kamets and Tsere are rejected, except from nouns in ה..

Feminine nouns in ה., if derived from Segholates, insert pretonic Kamets in the plural and drop their original vowel; if not, they simply substitute the plural for the singular ending. In the dual ה. comes ה..

Feminine nouns in ה. substitute the plural for the singular ending and either reject the preceding vowel or restore it to what it would have been if ה. had not been appended.

1. The feminine הִ, becomes הַ; the dual הִם and the plural ים become יִ.

2. In a mixed ultimate, Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

3. In a simple ultimate הִ becomes הַ.

4. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants a short vowel is inserted between them.

NOUNS WITH SUFFIXES.

I. Before the grave suffixes (viz.: כֶּם, כֶּן, הֶם, הֶן),

Nouns of both genders and of all numbers take the form of the construct.

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only changing הִ to הַ.

2. Singular or plural nouns not having a feminine ending adopt the same form as before the absolute plural termination.

3. Dual nouns retain the form which they have before the absolute dual termination.

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular revert to their monosyllabic form, as before the feminine ending הִ.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

3. Final הִ is dropped.

ly	ly	sing.	אֲנִי, אַנְכִי	אֲנִי	אַתָּה	אַתָּה	אַתָּה (אַתָּה)	אַתָּה	אַתָּה (אַתָּה)
ral ים .		plur.	אֲנִי, אַנְכִי, אַנְחִי	אֲנִי	אַתָּה	אַתָּה	אַתָּה (אַתָּה)	אַתָּה	אַתָּה (אַתָּה)
h; so is		masc.		אַתָּה	אַתָּה (כִּי)	אַתָּה (כִּי)	—	—	—
		plur.		אַתָּם	כֵּם	—	—	—	—
		fem.		אַתָּה, אַתָּה	כִּי (כִּי)	כִּי, כִּי	כִּי	—	—
ding the		plur.		אַתָּה, אַתָּה	כֵּן	—	—	—	—
sonants a		masc.		הוּא	הוּא	הוּא, הוּא (הוּא)	הוּא	הוּא	הוּא (הוּא)
		plur.		הֵם, הֵמָּה	הֵם (מִי)	הֵם, הֵם	הֵם (מִי)	הֵם	—
		fem.		הִיא, הִיא	הִיא	הִיא, הִיא	הִיא	הִיא	הִיא
		plur		הֵן, הֵנָּה	הֵן	הֵן	הֵן	—	—

m of the

INSEPARABLE PREPOSITIONS AND VAV CONJ

adopt the
ing adopt
mination.
before the

- Primary form,
- Before vowelless Consonants,
- Before Gutturals with Compound Sh'va,
- Before monosyllables and accented syllables,
- With the contracted article,

* Also before the labials ב, מ and פ, but ו before v

nosyllabic
in which

THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND

- Before strong consonants,
- Before vowelless consonants and strong gutturals,
- Before weak gutturals,
- Before gutturals with Kamets,

* But with a disjunctive accent commonly

lc
y

כִּי	כִּי	כִּי (כִּי)	כִּי	כִּי
כִּי	כִּי	כִּי	כִּי	כִּי
כִּי	—	כִּי (כִּי)	כִּי	כִּי
—	—	—	כִּי	כִּי
כִּי, כִּי	כִּי	—	כִּי (כִּי)	כִּי (כִּי, יְכִי)
—	—	—	כִּי (כִּי)	כִּי (כִּי)
כִּי, וְ, כִּי	כִּי	כִּי (כִּי)	כִּי (כִּי, וְ)	כִּי (כִּי, וְ)
כִּי, כִּי	כִּי (כִּי)	—	כִּי	כִּי (כִּי, יְכִי)
כִּי, כִּי	כִּי	כִּי	כִּי (כִּי, וְ)	כִּי (כִּי, וְ)
כִּי	כִּי	—	כִּי (כִּי, וְ)	כִּי (כִּי, וְ)

ABLE PREPOSITIONS AND VAV CONJUNCTIVE.

.	.	.	.	כִּי	כִּי	כִּי	כִּי
s,	.	.	.	כִּי	כִּי	כִּי	כִּי*
pound Sh'va,	.	.	.	כִּי	כִּי	כִּי	כִּי
ccented syllables,	.	.	.	כִּי	כִּי	כִּי	כִּי
.	.	.	.	כִּי	כִּי	כִּי	כִּי

re the labials ב, מ and פ, but ו before vowelless Yodh.

INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מַה.

.	.	.	.	מַה	מַה	מַה	מַה*
s and strong gutturals,	.	.	.	מַה	מַה	מַה	מַה
.	.	.	.	מַה	מַה	מַה	מַה
ets,	.	.	.	מַה	מַה	מַה	מַה

* But with a disjunctive accent commonly מַה.